

AN  
EXPOSITION  
ON THE CXXIII.  
CXXV. CXXVI. PSALMES,  
Called the Psalmes of  
DEGREES:

Or,  
*The Churches Deliuernance.*

PLAINELY SET FORTH  
for the benefit of Gods Church,  
By T. S.

---

Psal. 43. 12.

*Imnumerable troubles (saith David) haue compassed me.*

Psal. 129. 1, 2.

*They haue oftentimes afflicted me from my youth (may Israel  
now say) but they could not preuaile against me.*

Psal. 116. 12.

*What shall I render vnto the Lord for his benefits towards  
me?*

---

Seene, and allowed.

---

LONDON,  
Printed by B. A. for *William Lee*, and are  
to be sold at his shop neere Sergeants Inne  
in Fleetstreet, at the signe of the  
golden Buck. 1621.

TO BE REPRODUCED WITHOUT SPECIFIC PERMISSION



# EXPOSITION

OF THE  
PSALMS

OF  
THE  
PSALMS

OF THE  
PSALMS

OF THE  
PSALMS

OF THE  
PSALMS

OF THE  
PSALMS

OF THE  
PSALMS

OF THE  
PSALMS



TO  
 THE HONORABLE  
 and my especiall good Ma-  
 ster, Mr. THOMAS MURRY,  
 Secretary to the Prince his High-  
*nesse: Grace, Mercie, and Peace be*  
*multiplied in this world, and*  
*eternall Glorie in the world*  
*to come.*

*Honorable Sir,*



E reade in the  
 Booke of *Exo-*  
*du*s how God  
 by M O S E S,  
 and M O S E S  
 from God, commanded the  
 A 3 people

Exod. 35. 45



## THE EPISTLE

people of Israel to bring their offerings and gifts for the erecting and building of the Tabernacle. Whereof some brought more rich, sumptuous, and costly gifts, as Gold, Silver, Eare-rings, Rings, and Bracelets, all being Jewels of Gold. Some more meane, base, and of lesse value, worth, and estimation; as Rammes skins, Badgers skins, Goates haire, and such like: all which they did performe and execute, so willingly, readily, chearefully, and freely; that they brought too much, and more then was sufficient for the

25210

---

DEDICATORIE.

---

the seruice of this Sanctua-  
ry, and the vse of the worke  
of the Tabernacle which  
the Lord commanded to be  
made. This most notable,  
rare, and admirable exam-  
ple of their willing hearts  
and minds, in seruing God  
with their earthly goods: I  
haue propounded to my  
selfe to be imitated and fol-  
lowed in a two-fold re-  
spect: First, for consolation;  
herein comforting my selfe,  
that God who accepted  
their meanest offerings to-  
wards the building of an  
earthly Sanctuarie, will  
much more accept, allow,

Exo. 36. 5. 7



## THE EPISTLE

and approue of this Spirituall offering which so voluntarily and cheerefully I bestow to the glory of God, & furtherance of the worke of his Spirituall Sanctuary; for God doth loue a cheerefull Giuer, and regardeth more the heart in giuing, then the gift it selfe. Secondly, for instruction, teaching mee not to burie my gifts and Talents in the Earth, with that euill and slothfull Seruant mentioned of, in the Gospel, but to put them forth, and imploy them to the vse and benefit of Gods people, the good of his chosen,

Mat. 25. 25.

## DEDICATORIE.

chosen, the profit and commoditie of all true hearted and truly deuoted Christians.

Sir, to this end therefore I haue written this little Booke. First, to admonish some kinde of people, ( who for lacke of experience, neuer feeling other daies then these, full of peace and quietnesse) that thereby they might learne the better to apply vnto themselves whatsoeuer they shall heare or reade of the tryall of G O D s Children, lest falsely imagining the same to appertaine  
either



## THE EPISTLE

either to the times that are past, or to other Nations, it fall suddenly vpon them as a Thiefe in the night, and they be destitute of all hope and comfort. Last of all, to comfort another sort whom it hath pleased God to presse downe with sorowes, and to exercise with the continuall afflictions & calamities of this Mortall life, as no times seeming favourable vnto them; they can scarce receiue the words of any comfort. And whereas euery one in his calling is bound to doe some thing to the furtherance of the holy building.

## DEDICATORIE.

building. I haue according  
to my duty brought my  
poore basket of stones to  
the strengthening of the  
walls of that Ierusalem,  
whereof by grace we are all  
both Cittizens and Mem-  
bers. And heere I present  
vnto your Honor this poore  
Talent of mine: which may  
it please you to accept at  
my hands, as at one that  
wisheth all happinesse to  
you and yours in the Lord.  
Your Honours acceptation  
shall be my sole satisfacti-  
on: the bond of my dutie  
hath this onely bound of  
my hope; humbly crauing  
that



## THE EPISTLE

that your fauourable wisdom would supply the wants of this thing: and that this so simple a gift may be accepted of you rather for my good meaning, and the end whereof I do it, then for the value of the thing it selfe: If you iudge them worthy, vouchsafe them I pray you your Patronage: if not, your pardon; at least your gracious and fauourable acceptance, according to the kindnesse of your nature and wonted courtesie in other matters. The which thing if you will bee pleased to doe, it shall

## DEDICATORIE.

shall not onely greatly reioyce mine heart, but make mee much indebted vnto you for the same. The Lord for his Sonnes sake graunt that this labour of mine may bee accepted of the Saints, and tend vnto Gods glorie: and I heartily beseech the Lord, the GOD of all Grace, and Giuer of all Blessings, that hee would multiply his heauenly Grace vpon you and yours, that you may alwaies walke worthy of the Lord, and please him in all things. Thus crauing pardon for my boldnesse

I



THE EPISTLE, &c.

I humbly take my leaue.  
The God of heauen giue  
you that blessing of blef-  
sings, which *Ierome* saith,  
few men haue, that you  
may goe on from Grace to  
Grace, and be a long time  
happie in this life, and for  
euer happy in the life to  
come.

*Your Honors humble Seruant*  
*in all obseruant to be*  
*commanded.*

THOMAS STINT.



To  
THE CHRISTIAN  
READER,

**G**Entle Reader, the most skil-  
full Fisher may sometimes  
catch a Carpe: for no doubt,  
but there are many busie Braynes,  
itching Eares, taunting Tongues,  
and carping Conceits, that will  
critically play the right Momes;  
especially, they that doe least good,  
will finde greatest fault with o-  
thers good Endenours. But from  
such, I appeale to thy courteous  
and charitable Censure; with con-  
sideration of want of time: com-  
mending this Booke to thy courteous  
enter-



## To the Reader.

entertainment : Reade it at thy ley-  
 sure, and marke it well ; begin not  
 alone, but make an end : for haply,  
 as it is in Saint Johns Gospell, the  
 best wine is reserued till the last.  
 And thus I bid thee hear-  
 Vaily farewell in the  
 Lord.



A Plaine and familiar exposition  
upon the 124. 125. 126.

Psalmes : called the Psalmes of  
degrees ; written for the be-  
nefit of GODS  
Church.

**C** Concerning the Booke of  
the *Psalmes* ; it is an Epi-  
tome of the whole Bible,  
teaching vs what we are to belieue  
and do, both to God and man, in  
which we may as in a glasse, cleare-  
ly behold the nature of God, his  
wisdomme, goodnesse, and mercy  
towards his Church and children:  
as also most notable spectacles of  
his fearefull wrath and vengeance  
against the wicked and vngodly.

B

Next



Next concerning the Title of the *Psalmes*: first, here riseth a question, wherefore they are called the *Psalmes of degrees*, or *starres*: or after some translations of the ascending vp, wherein the opinions of the Interpreters be diuers: all which it shall not be needfull to rehearse.

Some expound these *Psalmes* *steppes* or *ascending vp*, to signifie a *compleating* or *finishing*, because they were commonly song in the end, when the people should depart, and the diuine seruice was finished; and therefore were called the *Psalmes of the ascending vp*, for the finishing and closing vp of the diuine seruice. And indeede, because they are briefe, and set forth very notable doctrine: Therefore they were most meete for the conclusion and closing vp of all.

It

If men would learne to pray vn-  
 to God, and craue for any mercy  
 and blessing at his hands; loe here  
 bee excellent platformes of true,  
 heartie, and earnest prayers: if men  
 would giue thanks for blessings re-  
 ceiued, or for Iudgement escaped,  
 or for deliuerance from wicked &  
 vngodly men, here be most worthy  
 examples and directions. Againe,  
 if men would finde comfort in  
 temptation, troubles and afflicti-  
 on, and learne with patience to  
 beare them, there is no part of the  
 Bible more sweete and comforta-  
 ble then this bouke of the *Psalmes*:  
 & therefore it should be our delight  
 and study, and we ought to spend  
 the more time in reading and in  
 meditating of so worthy a Booke,  
 according to that of our Sauour:  
*Search the Scriptures*, because that  
 wil bring a man to true happinesse  
 in the end.



**Psal. 124. Verse i.**

*If the Lord himselfe had not beene  
on our side, &c.*

The Argu-  
ment of the  
Psalme.

The people  
of Israel, as  
a sheepe a-  
mong many  
wolves.

**T**His *Psalme* is a thank-giuing  
to God for his great mercy in  
preseruing his people, placed as the  
Stories do shew in the midst of the  
Gentiles and heathen people, and  
as a flocke of sheepe in a wilde for-  
rest, or in respect of the multitude,  
as a Citie compared to a mightie  
kingdome, being compassed on  
euery side with the Kings of the  
*Assyrians*, the *Egyptians*, the *Am-  
monites*, the *Ishmalites*, the *Moa-  
bites*: who Sathan had stirred vp  
with deadly hatred to vex and  
persecute them, seeking by all  
meanes to roote out them from  
off the earth; that thereby hee  
might

might vtterly deface and abolish the word and worship of the Lord. This danger *Dauid* saw, and thanked God which had preserued his people from the *rage of many Lyons and Dragons*: which notwithstanding, that they neuer ceased to seeke their destruction, yet all that they went about was in vaine. And what a miracle was this, that this people could so long continue, notwithstanding the malice and rage of so many deuils.

*Dauid* therefore in this Psalme, exhorteth his people to be thankful to the Lord their God, for so mightily preseruing, defending, and deliuering them from the violence of so many Nations and Kingdomes, hating them, and persecuting them on euery side.

*If the Lord himselfe had not beene on our side now, may Israel say. If*



*the Lord himself had not been on our side when men rose up against us, &c.*  
 Here the Prophet *David* exhorteth the people to consider how mercifully God had deliuered the from the hands of their enemies, and how miraculously he had preserved that kingdome, and also to praise God with him for the same: which words are not to be restrained to *Dauids* time onely, for the Heathen people had oftentimes before warred against them with such force and power as was like to the rage of most huge and terrible floods of water, whereof hee speaketh here, ready to ouerflow them: therefore seeing he mentioneth heere no one kind of deliuerance, it seemeth that he meaneth in these words of thanksgiuing to set forth whatsoever God had done for the succour and deliuerance

rance of his people at any time be-  
 fore. Wherein he sheweth as it  
 were in a glasse, the dangerous e-  
 state of the Church from the be-  
 ginning, that the faithful may learn  
 to know, that it hath not been pre-  
 serued, by the strength and pollicy  
 of man; but by the miraculous po-  
 wer & hand of God: and therefore  
 in their troubles and afflictions  
 should alwaies fly to God for help  
 and succour. *Israel* signifieth the  
 people of God: let vs acknowledge  
 thẽ that there is no way for Gods  
 people to escape the hands of their  
 enemies, but by the help & power  
 of God; and that he will haue the  
 praise and glory therof to be giuen  
 to him alone. This praise can none  
 giue vnto God, but the true Is-  
 rael: hauing experience both of  
 their owne weaknesse, the force  
 and power of their enemies, the



dangers past, and of the mercifull helpe and protection of the Lord.

Solemne  
vowes a chri  
stian dutie.

Gen. 28. 2.  
21.

Psa. 1. 16. 14  
31.

Hence wee learne that *it is our dutie to binde our selues by solemne couenant & promise to God*; that so he deliuer vs from misery, trouble, affliction, iudgments, punishments; and from vnreasonable men: that then we will offer vnto him prayse and thanksgiuing. call vpon him, serue and worshippe him all our dayes. *Iacob vowed that if the Lord would bee with him in his iourney to keepe him and defend him in it: hee would then build an house to God and worship him there. Iosias made a couenant vnto the Lord, and all the people with him, to serue the Lord, who did deliuer him from the curse of the Law. Dauid did often vle this to binde himselfe by couenant to serue the Lord: hee payde his vowes hee made to God. So*

*Iephthah*

*Iephthah* vowes vnto the Lord that  
 that hee would offer sacrifice vnto  
 the Lord, who gaue him victorie.  
 And though the matter of his vow  
 was vnlawfull, yet his vow to ho-  
 nor God was the fruit of his faith.  
 Well then, seeing it is not onely  
 lawfull (but our dueties euen) to  
 make solemne couenant vnto  
 God, that if he shall be fauourable  
 vnto Sion, and build vp the walls  
 of Ierusalem: that if he shall deli-  
 uer vs from any misery, iudgment,  
 or affliction whatsoeuer; that then  
 wee will bee carefull to honour  
 God, and to bee thankfull to his  
 Maiestie. Let vs then make this  
 couenant with the Lord our God,  
 let vs vow obedience and newnesse  
 of life: and let vs say with *David*, *I*  
*haue sworne and haue stedfastly pur-*  
*posed to keepe thy righteous iudge-*  
*ment.* Let vs euen take a solemne  
 VOW

Iudg. 11:30.

Psal 119.  
106.



vow of our owne soules, that by the grace of God wee will haue more care to prayse him, to honor him, to serue him, to call vpon him. And so accordingly let vs be mindfull to performe the same: for the Lord will require all the vowes we make vnto him.

First, this may stirre vs vp to consider what a solemne vow and promise wee haue made in Baptisme: (that is) to forsake the diuell and all his works, the vaine pompe and glory of the world, that wee will forsake sinne and Sathan, so as we will not bee led nor ruled by them, yea that wee will manfully fight vnder the banner of Christ Iesus, become his faithfull souldiers and seruants vnto our liues end.

Secondly  
sworne ser-  
uants.

Not onely are we bought to bee Christs seruants, but also wee are sworne: for Baptisme as on the part  
of

of God, it is a seale of the couenant of grace, to confirme that promise of remission of finnes, which God hath made to vs in the blood of Iesus Christ. So on our parts it is a solemn resignation of of our selues and our seruice to the Lord, wherein we giue vp our names to be enrowled among his Souldiers and seruants, swearing, binding and obliging our selues to reounce the seruice of the diuell, the world and the flesh. And this oath of resignation we haue renewed, so oft as wee haue communicated at his holy table : whereof it is euident that they who haue giuen their names to Christ, and yet liue licentiously walking after the flesh, are forsworne Apostates, guilty of perfidie, and of foule Apostasie and desertion from Iesus Christ.

And thirdly, Not onely are wee  
bought



Thirdly wee  
haue recei-  
ued wages  
before hand  
of seruices  
to be done.

Mala. 1. 10.

bought and sworne, but we haue  
receiued wages and payment in  
hand, which should make vs asha-  
med (if wee haue so much as com-  
mon honesty) to refuse seruice to  
the Lord, whose wages wee haue  
receiued already. It may be sayd to  
euery one of vs, as *Malaciah* in  
the name of the Lord spake to the  
Leuites of his time. *who among you  
shuts the dore of the Temple, or kin-  
dles a fire vpon my Alter in vaine.*  
And who among vs can stand vp  
and say, that he hath done seruice  
to the Lord for nought. Consider  
it when you will, for euery peece of  
seruice ye haue done to the Lord,  
ye haue receiued wages more then  
ten times: who hath called aright  
on his name, and hath not beene  
heard? who hath giuen thanks for  
benefits receiued, and hath not  
found Gods benefits doubled vp-  
on

on him? who hath giuen almes in the name of the Lord, and hath not found encrease? I speake not of rewards which God hath promised: I speake of that onely which we haue receiued already, the least of all Gods mercies shewed vnto vs already, doth farre exceed all the seruice that wee poore wretches haue done vnto him: as therefore wee are content to receiue the Lords pay, so let vs neuer refuse to giue the seruice of our bodies and spirits vnto him.

This is the couenant which wee haue made euery one of vs in our Baptisme and entrance into the Church of God, before the presence of God and his Angels: before the congregation and Church of God: but (alas) we breake it daily, and haue no care nor conscience to keepe it. Well let vs know this  
for



for a certaine, that the Lord will one day require our couenants & vowes made vnto him : for hee lookes wee should aswell keepe them as make them. Well then, wouldst thou bee loth to breake thy vow, couenant, or promise made to an honest mā, especially it being in thine owne powre to keep it, and such a promise as the keeping whereof may procure thee much peace, liberty and happinesse: I know you would; Oh then let vs bee as carefull to keepe promise with God, to renounce the world, the diuell, and our sinfull lusts : so shall wee bring much honour to Almighty God, and euerlasting good vnto our owne soules.

*If the Lord himselfe had not bene on our side when men rose vp against vs, &c.*

We

We learne hence, that it is the  
*dutie of euery Christian man and  
 woman to pray in publicke and  
 priuate, for the safetie and good estate  
 of the Church.* So likewise, it is our  
 dutie publikely to render thanks  
 vnto God for deliuerance besto-  
 wed vpon the same. We must not  
 be like the nine *Leapers*, who haue  
 wide mouthes to beg, but no heart  
 nor mouth to giue thanks for be-  
 nefits receiued. It hath euer beene  
 the care and religious custome of  
 Gods Church and people, after  
 great and notable deliuerances  
 from apparant and common *Iudg-  
 ments*, to render heartie and earnest  
 thanks vnto God in solemne and  
 publike manner. When *Noah* and  
 his Sonnes and family were new-  
 ly deliuered from perishing in the  
 flood, he did the first thing builde  
 an Altar, offer sacrifice, and call  
 on

Publicke  
 thankesgi-  
 uing after  
 deliuerance  
 required.

Gen. 8. 20.



Iudg. 5. 1. 2.  
3.

Hester 9. 19  
20.

on the name of the Lord; so *Moses* and the Children of *Israel* after their deliuerance out of *Egypt*, when they were safe, and their enemies drowned, doe deuoutly and publikely sing praise and thanks vnto the Lord. *Deborah* and *Barake* doth the like. And the *Iewes* being deliuered from *Hamans* treason, reioyce and keepe a solempne day to sing praise vnto the Lord.

Well then, let vs apply this vnto our selues; we are by Gods blessing the true Church and people of God; professing the Gospell of Iesus Christ, truly, hating all superstition and Idolatry, and for this cause cannot want many enemies; the Papists the most subtrill, cruell, and malicious enemies of Gods Church, haue often set vpon vs, assaulted vs, sought to haue inuaded our King and Countrey,  
as

as in eightie eight by sundry treasons to kill our late Queene of famous and blessed memorie. And to destroy our gracious King, Queene, and all his posteritie: But amongst the rest, and aboue all the rest, none comparable to that last treason, which was most close and cunningly wrought a long time, in contriuing most bloudie and deuilish, most barbarous and sauage, threatning and seeking to destroy and roote out, our King, Councell, Spirituall and Temporall Magistrates, ayming at the viter subuersion of our English Nation: both Church and Commonwealth. And surely if we consider well of it, I doe not see in all the Bible the like deliuerance so wonderfull and admirable.

First, being so long a time in hatching and contriuing with such

C

secrecie



secresie and concealement.

Secondly, being vnder the ground in hell as it were, in a place vnder the earth, desiring darkenes more then light, because the deede was euill.

Thirdly, being brought so neare the execution of it, and neuer knowne nor suspected before.

Fourthly, being disclosed so strangely, euen by one of the traytors themselues, one of the chiefe Actors in the tragedie. Being so generall, so fearefull, and so monstrous, that it should not haue bin onely to the destruction of one or two, but of the chiefe of the whole land, King, Queene, Prince, Iudges Bishops, in a word, the flowre of the whole kingdome: the want of any one whereof were a blemish to a State, and would bring a ruine to a kingdome. Now doe as *A-*  
*hashueroosh*

hasbuerosh did, cause the records to be read, and chronicles to be searched, ancient and moderne, diuine or prophane, amongst the Turkes or Painims; yea if hell keepe any records search there, and see if yee can patterne this conspiracy, or match this danger.

Hest. 6. 1. 2.

But there is no councell against the Lord, mans wisdom is foolishnesse vnto him, his greatest strength but weakenesse, his life but a breath, and his honour but a blast.

So then we see we haue as great cause to render thanks vnto the Lord as any people or nation vnder heauen; that fifth day of Nouember is a day to be remembered, and neuer to bee forgotten, a glad and ioyfull day, and we ought euery one in publicke and priuate to stirre vp our hearts in thankesgi-  
 C 2                      uing



uing vnto the Lord, *For it was the Lords doing, and it is maruelous in our eyes: It is the day which the Lord hath made for the glory of his Name, let vs reioyce and be glad in it.*

Now it is not enough to keepe that day as an idle holy day, to rest from labor and work, to ring Bels, and make Bonfiers, to giue our selues to eating, drinking, and swilling, to sports and pastimes, for this is no honour to God.

But first our thankfulnessse must appeare in a most reuerent and thankfull commemoration, and Remembrance of this so great and wonderfull a deliuerance, wee must call it to mind, thinke of the greatnesse of it, wee must speake of it to our Children and Posterity, and call vpon them to bee thankful,

full, for the Child that is yet vnborne is bound to blesse God for it.  
*Exodus 12. 6.*

Secondly, we must sing Psalmes of praise and thanksegiuing vnto God, in token of thankfulnessse and that publikely in the Church and Congregation of Gods people.

Thirdly we must come together into Gods house to heare his word and call vpon his name, and that is a speciall part of our vnfeined thankfulnessse.

Fourthly, wee must testifie our thankfulness in most hearty & dutiful obedience, which is the greatest and the best sacrifice. *1. Sam. 15. 22* And if this be wanting, all that wee do is nothing worth. *Esay. 29. 13.* so that for our generall deliuerance there should be a generall thanksegiuing in a generall reformation



of Church and Commonwealth,  
of our hearts and sinfull liues : o-  
therwise wee are indeed vnthanke-  
full if still we liue in sin & rebellion.  
Then notwithstanding our keep-  
ing a day, ringing of Bels, sport and  
play, if their follow no reformation  
of our liues, wee may iustly feare  
a more dreadfull iudgement: if not  
vnter ruine and destruction to fol-  
low. Now (alas) where is this vse of  
Gods mercy and our deliuerance,  
where doth the people reforme  
their liues, reforme their wayes,  
grow more religious, consciona-  
ble, and carefull to heare, reade,  
pray in their families : it is but a  
wonder of nine dayes, men make  
little or no vse of it, but to talke of  
it and speake of it.

And lastly, our thankfulnessse  
should beget in vs an earnest ha-  
tred of Popery and superstition so  
vilde,

vilde, faulſe, miſchieuous, bloody,  
and curſed religion : to abhorre it,  
to haue nothing to do with it, but  
to abandon it: which that all eſtates  
and degrees of men may do, the  
Lord grant for his mercy ſake.  
*Amen.*

Verſe 1.

*They had ſwallowed vs vp quicke  
when they were ſo wrathfully  
diſpleaſed at vs.*

**T**His repetition is not in vaine  
for *whiles we are in danger our  
feare is without meaſure*, but when  
it is once paſt, wee imagine it to  
haue beene leſſe then it was indeed  
and this is the deluſion of Sathan  
to diminifh and obſcure the grace  
of God. *Dauid* therefore with this  
repetition ſtirreth vp the people



to a more thankfulnesse vnto God for his gracious deliuerance, and implyeth the dangers which they had passed. Whereby we are taught how to thinke of our troubles and afflictions past, least the sence and feeling of Gods graces vanish out of our Minds. And heere note how God dealeth with his people in their distresse, who suffereth their enemies so farre to preuaile ouer them, and deferreth his helpe so long till it seeme vnpossible for them to escape: so that they are compelled to confesse and acknowledge that they must needes haue perished, *if the mighty hand of God had not deliuered them*: These two things, then wee see the Israelites here to acknowlegde first that the Lord was on their side; that is, succoured and deliuered the, then also that

that it had not beene possible but they must vtterly haue perished if God had not preserued and defended them.

David saith, that albeit he was persecuted and sore oppressed for his profession, yet no troubles could make him swerue from the *Testimonies of God; Trouble is the best tryall of true Religion*: It is no great thing to cleaue vnto the Testimonies of God, when none pursues them for it; when authority allows it; when honour and prosperity followes it: It is no great praisethen to professe it. When the Lord gloried of his Seruant *Iob*, *That he was an upright man, fearing God*; yet Sathan replied; *And what maruell doth Iob worship God for nothing*: he knew there were many hirelings, & temporizers in the world that worshipped not God sincerely and

Psalme. 129  
1. 2. 3

Iob. 1.



and therefore would not continue it, hee thought *Iob* to bee one of these : *lay now thine hand vpon all that he hath, and hee shall blaspheme thee to thy face.* But he was deceiued for the more he was crossed, the neerer did he cleaue vnto the Lord. Let vs remember as Saint *Paul* hath warned vs, *wee haue not yet resisted vnto blood*, neither that which *S. Peter* calls the *fierie triall* haue we endured, and yet what a shame is it to see how many are become couler in Religion: an euident argument that they were neuer truly religious : for if they cannot stand against *offences*, how should they stand against *oppressions* and *persecutions*.

*They haue swallowed vs vp quick,* in these words he expresseth, not onely the strength and rage, and cruelty of the enemies, but also  
how

how weake and vnable the Isralites were to withstand them : and here he vseth a similitude takē of fierce and outragious beasts , whose property is , when they haue taken their prey , to swallow them aliue. Likewise when wee would expresse the cruelty or malice of any towards vs , we are wont to say , *he hateth mee so deadly , that hee could finde in his heart to eate mee , or swallow mee vp quicke* : the Prophet meaneth then that their enemies were so many and so mighty , that they needed no armour or weapons to destroy them , but were able like fierce and cruell beasts , to swallow them vp aliue , being so weake and so little a flocke ; let vs learne then to sing with *Dauid* ; *If the Lord had not bin on our side* , whose mighty hand hath deliuered vs , whose power alone hath preserued vs : and although



though the world rage against vs: though Sathan vex vs neuer so sore, they cannot hurt vs. Be of good comfort saith Christ our Sauiour: *For I haue overcome the world. Againe, I giue vnto them euerlasting life, and none shall take them out of my hands.*

First, this teacheth vs to remember and meditate of all such gracious deliuerances, which he shewed vnto vs either in general or particular; from *treasons, trecheries, conspiracies*, & the like: in regard whereof we had long since bin consumed had not God taken our parts against those that rose vp against vs, whose purpose was to haue deuoured vs: in regard of which *treason* we may truly say as *Dauid*: & now may *England* say, *If the Lord had not been on our side, if the Lord himselfe had not bin on our side, when men rose vp against*

against vs, viz. the Papists, *they had then swallowed us up quick*, when their wrath was kindled against vs, &c. Let vs againe remember how nere their purpose hath bin broght to passe, ready euen to take effect, as we haue spoken in the 1. verse, & yet *their net is broken*, and wee are *deliuered*. This will make vs to hate and abandon all sinne, which are the cause for the most part of al his punishments, this will make vs afraid to displease God by any one sin, fearing lest he should iustly giue vs ouer vnto the wil of our aduersaries: this will make vs to fly to him for help & succor, to depend vpon him, to seek by all meanes to come into his loue and fauour, *Least his wrath be kindled, and so wee perish from the right way*: in a word this will be a speciall meanes to quicken vs to the performance of all dutifull

Lam. 3.39.



durifull obedience vnto our good God, who hath been so gracious and mercifull to vs, thus to deliuer vs.

Secondly, we must call to minde of:en our *perils* by *land*, by *water*, by *fire*, at *home* and *abroade*; our danger in *sickenesse* and *diseases*: & how many wayes God could plague vs: with strange and grieuous visitations, as the *stone* and *chollicke*, the *frenchie*, *madnesse* and manifold *destructions*: frō all which the Lord hath graciously preserued vs. We must remember Gods mercy in preseruing of vs in our conception, in our birth, in our infancy, youth, middle age, old age, and how he hath continually provided for vs all things necessary, whereas hee might iustly for our sinnes haue sufferd vs to starue and and famish for want of foode: infinite

nite are Gods works in preserving  
of vs, which neuer ought to slip  
out of our mindes, but to be trea-  
sured vp in faithfull memories, ac-  
knowledging that *God and none but  
he doth all things for vs*: and who  
therefore would abuse this bounty  
and goodnesse of God, and not  
rather as the Apostle Paul sayth, *Be  
moued by these to forsake our sinnes,  
and turne to God by true repentance:*  
being led, as it were, by these to  
returne the more speedily vnto  
God.

Rom. 2. 4. 5.

Here first wee are to consider  
how great things God hath done  
for our *soules*, how he hath kept vs  
from the *spirituall famine*, in giuing  
vs his word, to bee so plainly and  
plentifully taught: how hee hath  
kept vs from *the powre and snare of  
the diuell*: how hee hath pulled vs  
out of the dungeon of hell: and  
hath



Psal. 24. 2.

hath deliuered vs from *Sinne*, *Death*, *Hel*, and *Condemnation*, how he hath made vs to know his *wil*, to vnderstand his *word*, how he hath *inlightened our understandings* : informed our *Iudgements* in *Truth*, sanctifying our *affections*, renewing our *wils*; rectified our *reasons*, pacified our troubled *consciencs*, asswaged the maledy of our *minds* : how hee hath kept vs from the power and dominion of sinne : of children of *wrath*, he hath made vs heires of *heauen*, he hath not onely giuen vs his *Sonne*, to be our *sauieur*, but his *spirit* to assure vs, and his *Sacraments* to seale the assurance of our saluation, in our hearts : he hath *electe*d, *call*ed, *iustified* and *sanctified* vs: and many gracious promises hath hee made, from which he will neuer go back; that vndoubtedly he will glorifie vs; he gaue vs power ouer sin  
and

and Sathan in our conuersion: he hath giuen vs strength from time to time to withstand the temptations of the world, the flesh, and the diuell, so that wee may truely say, *what could the Lord haue done more for his Vineyard? the Lord hath not dealt so with euery Nation, neither had the Heathen such knowledge of his Lawes.* O that men would wisely consider these things, it would make them leaue sinning, & moue them to exercise themselves, meditating day and night to liue so, and to please God. O my people (saith God) *what wrong haue I done vnto thee? or wherein haue I wearied thee, testifie against mee? I haue deliuered thee, redeemed thee, and sent before thee Moses, Aaron, and Meriam. i. Minister and Magistrate, O my people, remember now, &c.* and this with David, this will make vs cry out and

D                      say,

Micah. 6. 4,  
5, 6



say, Come, and I will tell you what the Lord hath done for my soule.

Secondly, we must remember the manner how God hath thus preserved vs both in body and soule: and that hath beene extraordinarily for the most part, on Gods part, and vnderferuedly alwayes on our part, extraordinary on Gods part, as in those manifold *treasons* and *treacheries*, beyond all expectation: when there haue beene no way as we might thinke for vs to escape, when they haue beene ready to put in execution their wicked *deuises*, then hath God awaked, as one out of sleepe, to rescue and deliuer vs, and that miraculously discovering their hidden treacheries, as wee haue shewed before: which the world knew not of. *O that men would therefore remember to praise the Lord for his goodnesse, and declare his*  
won-

wondrous workes to the children of men. Againe, all this is undeserued on our parts, for we haue deserued iustly to bee cast off from God: for wee deserue nothing but damnation, and when we haue done all wee can doe, yet still wee are unprofitable seruants, and therefore, with Dauid wee may iustly say, not vnto vs Lord, not vnto vs, but to thy name giue the praise, for thy mercy and truths sake.

Luke 17.

Psal. 115. 1.  
Rom. 5.

Yea, when wee were enemies to GOD, yet did he looke vpon vs: all which as it aggrauateth our misery, and Gods mercy, so it should aggrauate our hatred to all sin, and loue to God and goodnesse.

Thirdly, wee must remember the end of our preservation, & that is to leaue vs so much the more without



excuse, at the latter day, if we remember not these things to make aright vse of them.

Secondly, to make our punishment, so much the greater, hauing abused Gods mercy.

Thirdly, that we may be moued by the sight and consideration of Gods great mercy, to yeeld him all possible thanks and praise, expressing the same, by all dutifull obedience to his commandements.

Fourthly, that wee may hereby see our owne inabilitie, weakenesse and iusufficiencie, how soone wee might perish, were not God our good God, to helpe vs and do for vs.

Lam. 3.38.

Fifthly, to make vs depend vpon his fatherly prouidence, in the vse of all meanes: for *out of the mouth of the most high, proceedeth both euill and good.* That is, both prosperitie and

and aduerfitie.

Sixthly, to make vs humble futers to Almighty God, for every good we stand in need of, *If the Lord him- selfe had not beene on our side, they had then swallowed vs up quick, for it is only Hee, who prelerues vs, and every good and perfect gift comes from aboue.*

Iam. I. 17.

Seuenthly, to attribute nothing to chance and fortune, but all to Gods mercy in Christ Iesus.

Lastly, to deny our selues, with all that wee haue, acknowledging that *not for any merit in vs, but on- ly because God had a fauour vnto vs, he hath shewed such wonderfull deli- uerance vnto vs both in soule and bo- dy: for had it not beene Gods end- lesse mercy, wee had long since beene swept away, as the Prophet Esaiah hath it: Except the Lord of*

Esay. 19:

D 3

wee



Deut-7.7,8

*we had long since beene like Sodome and like Gomorrah, for the Lord our God hath not set his loue vpon vs, for any thing in vs, but because hee loued vs, hath hee deliuered, preserued, and redeemed vs, and done all good vnto vs.*

Heere wee are briefly to consider of these things. First how graciously God bestoweth his blessings and benefits dayly vpon vs: especially how he continueth the gracious liberty of the Gospell amongst vs, encreasing dayly the number of faithfull Preachers: *who breake vnto vs the bread of life*: this is a blessing of blessings, without which the soule may the sooner starue; yet indeed of the wicked of the world no more esteemed of, then their old shooes, and therefore they seldom heare it, lightly regard it, but  
neuer

neuer practise it : this is that pearle  
to attaine which wee ought to  
sell all that wee haue , rather then  
to want it : if this meditation of  
the price of this word , were true-  
ly in our hearts , it would not  
bee that so many could suffer  
their people to starue for want  
of it.

Secondly, let vs remember our  
health, wealth, peace and liberty, &  
our dayly protecting vnder so gra-  
cious a gouernment, which wee en-  
ioy by God : *It is in, and through*  
*him, that we liue, wee moue and haue*  
*our being, hee giueth vs life and*  
*breath, and all things,* wee cannot  
liue one minute of an howre,  
without Gods prouidence : hee  
dayly prouideth for vs foode and  
rayment : and no good thing  
doth he withhold frō vs: he defen-  
deth vs day and night from all dan-

Acte 17. 28  
Verse 25.



Deut 11.

gers: he maketh men to be of one minde: and liue together in vnity: he bleſſeth our corne, our cattell, and all our ſubſtance: he prospereth all our handy worke, our meate might be our bane, did not God continually bleſſe it vnto vs: wee might haue our Throats cut in our beds, were not he watchful ouer vs, by his fatherly prouidence: he ſendeth raine to moyſten the earth: Hee giueth grasse for the Cattell, and Hearbs for the vſe of man; he cauſeth the Corne and oyle to come to perfection, that man may eate, and haue all manner of fruit in akoundance, he neuer forſaketh his inheritance, he bleſſeth our going out, and coming in, On foote on horſeback, in company, and out of company, in publike and ſecret, at home and abroad, ſleeping and waking, hee is all in all vnto vs. This meditation will make

vs

vs to receiue nothing without thankesgiuing, to liue circumspectly, to looke to our wayes, and to study to please God, to giue our hearts vnto him, and to make him our treasure.

First, this serues to put vs in mind of all those gracious promises that God hath made vnto vs, either of temporall blessing; or spirituall grace, which we are to beleeeue, that in Gods due time they shal be performed, and so we shal not lose our reward. The not beleeuing of this truth, is one maine cause of sinne, and the continuance of it: and no one thing doth make the wicked so desperate in euill courses, as this, to thinke it is altogether in vaine to liue a godly life. *We must therefore remember and beleeeue that God is a plentifull rewarder of all those that seeke him, that whatsoeuer we aske in Christ*

Heb. 11. 6.  
Ioh. 16. 23.  
Mat. 1. 28.



Ezec. 18. 31

Ios. 1. 5

Heb. 13. 5

Mar. 26. 16

Ioh. 3. 16

Christ his name, shall bee giuen vs.  
 That whosoever cometh to Christ,  
 laden with the burden of his sinnes,  
 shall haue refreshing and finde rest  
 to his soule: That whosoever doth re-  
 pent him of his sinnes from the bot-  
 tome of his heart shall bee forgiven;  
 that hee will neuer faile nor for-  
 sake his, and infinite such which  
 God hath made to all his chil-  
 dren.

But especially wee ought to  
 Meditate, and often call to  
 mind That maine promise of life  
 eternall, which God hath promised  
 to all beleeuers, and most surely  
 will performe it: whosoever be-  
 leeueth shall be saued. So God lo-  
 ued the world that hee gaue his on-  
 ly begotten Sonne that whosoever  
 beleeueth in him shall not perish but  
 haue everlasting life.

And herewithall to ioyne the me-  
 di-

dition of the certainty of the future resurrection after death, and the full fruition of euerlasting glory described at large: and if any thing in the world will moue vs to forsake our sinnes, and returne to God: this will.

1. Cor. 15.

The want of this is the cause of all manner of sinne in the wicked, they say and beleue, *that it is in vaine to serue God, and what profit it is that wee haue kept G O D S Ordinances, and walked so mournefully before the Lord &c.* It profiteth a man nothing to delight himselfe in God: They say, *vnio God depart from vs, and what can the Almighty doe for vs? they take the Timbrell and Harpe, and reioyce at the sound of the Organ: They spend their dayes in wealth and mirth, and in a moment goe downe to the Graue, therefore they*  
say

Mal. 3. 14.

Iob. 34. 9.

Iob. 22. 17.



Iob 21. 12,  
13, 14, 15

*say vnto God, Depart from vs, for we desire not the knowledge of thy wayes: what is the Almighty that wee should serue him?* thus as the godly are stirred vp by Gods gracious promises to serue him the better, so the wicked by not being perswaded of the truth of his promises for time to come, abuse Gods goodnesse, and spend their dayes in all manner of sinne, to their owne destruction.

Psal. 119. 93

Psal. 63. 5. 6.

Lastly, in a word, our remembrance of Gods fauour toward vs must bee constant, without wearines, and certaine, without change: as *Dauid* saith, *I will neuer forget Gods Word*: It must bee thankfull for all Gods mercies, spirituall and temporall. *My mouth* (saith *Dauid*) *shall praise thee with ioyfull lips, when I remember thee*. It must be fruitful, prouoking vs to al good workes, & quickning vs to euery good duty: *I will*

*wil meditate in thy precepts, and haue respect to thy wayes. It must bee chearefull in affliction, and victorious in time of trouble, that we may say as Dauid, Vnlesse thy law had bene my delight, I had perished in my affliction. And thus much of the remembrance of Gods workes of mercy, in preserving of vs, both for time past, present, and to come.*

Psal. 119. 1. 3

Psal. 119. 9. 2

Verse 3.

*Rea the waters had drowned vs, and the streame had gone ouer our soules.*

**T**Errible is the rage of fire, but much more terrible is the violence and rage of water, for that no power cannot resist. Now saith Dauid, like as huge & mighty streams of water, carried with great power and



and violence, doe suddenly ouerthrow, and beate downe whatsoeuer they meete withall: euen such is the rage of the enemies of Gods Church, which no power of man is able to with-stand. Therefore let vs learne to trust to the Lords defence and succour; for what else is the Church but as a little Boat tyed by a Riuers side, and by violence of the water soone carried away, or as a Reede which by force of the streame is easily plucked vp and carried away: such was the people of *Israel*, in *Dauids* time, being compared to the *Gentiles* round about them, such is the Church at this day, compared to the *Aduersaries*, such is every one of vs in respect of the force and power of the malignant Spirits, we are like a withered leafe, soone blown from the Tree, and he like a mighty winde or tem-

tempest, not only blowing downe leaues, but plucking vp, and ouerthrowing trees and all; what are we then poore wretches able to doe of our poure and strength for our defence: we must learne therefore by faith, wholly to rest vpon God, for what is our victory, but euen our faith, let this be then our assured trust, let this be the rock of our safety, helpe and succour, that God will be our defender and keeper, that the great fouds and mighty waters carry vs not away,

Teaching vs thus much that though we haue many enemies & fore aduersaries, as *Dauid* & *Christ* had, yet they shall not preuaile against vs, but wee shall preuaile against them do they what they can, as *Dauid* and *Christ* did. *Israel* in *Egypt* was cruelly handled, but yet the more the *Egyptians* did vex them



them, the more they multiplied & grew, as it is in *Exodus* 3. 12. And when they had done all the spite that they could against them, yet at the last they were deliuered out of their hands, they themselves being oftentimes plagued by the Almighty for their sakes, & in the end most fearefully drowned in the red Sea, as it is most apparant in the 14 chapter of the same booke. Mention is made of a great battell fought betweene Christ and the Deuill, & their Armies, but if you marke the sequell thereof, you shall finde that Christ and his side had the victory, for as it is witnessed of the Dragon, who is the Diuell, and his Angels, who are his souldiers that they preuailed not, neither was there plague found any more in Heauen, in the 8. verse of this chapter, so it is recorded, to the glory  
and

Reuel. 12. 7

and comfort of all those that take  
 Christs part, that they ouercome  
 the Deuil the accuser of Gods chil-  
 dren by *the bloud of the Lambe*, and  
 the word of their testimony in the  
 eleuenth verse therof, but to omit  
 other Testimonies and examples,  
 whereof the holy Scripture is full  
 and frequent, in this case, let the  
 words of our Sauour Christ suf-  
 fice vs at this time, he tels vs *that the*  
*gates of Hell*, whereby is meant, *all*  
*the power and force thereof shall not*  
*ouercome his Church, &c.* or be able  
 to overthrow such as doe depend  
 vpon him by a true and iustifying  
 faith. In the seuenth Chapter of the  
 same Booke, towards the latter  
 end thereof he doth shew the sta-  
 blenesse of them that belong vnto  
 the Lord, and haue care both to  
 heare the Word of the Lord and  
 doe it, by a notable comparison

Mat. 16. 18.

Mat. 7. 25

E

where-



whereby hee doth resemble them to an House which is *built vpon a Rocke*, which cannot be cast downe by any tempest of weather whatsoeuer, but doth stand alwayes still and cannot fall: a thing neuer to be thought of enough, it is so full of comfort and consolation vnto euery godly soule, chiefly vnto him that is afflicted heere in this world.

*Obiection.* But what may the reason thereof be, may a man say, that thus the godly should alwayes preuaile and be neuer ouerthrown by their enemies, but overcome them rather, experience doth teach vs that they are fewer in number then the wicked are, that they are weaker for power and strength, that they are more simple for wit and pollicie, and that they are more carelesse for dili-

diligence and watchfulnesse, then their Aduersaries bee: how then comes it to passe that they haue the vpper hand?

*Answer.* The Prophet *Esay* doth declare it vnto vs in the 8. chapter of his Prophecie, and the 10. verse thereof; it is in few words, *because the Lord is with them, and for them.*

For first he is stronger then all, being able to resist all power that is deuised against him and his, and to doe whatsoener he wil both in heauen and in earth.

2. He is wiser then all, knowing how to preuent them in all their wayes, & also how to bring matters to passe for the good of his people.

3. Hee is diligenter then all, to stand as it were vpon his watch, and to take his Aduantage when it is offered him, for *Hee that keepeth Israel doth neither*

*Psalm. 121. 4.*



Esa 55. 11.

*slumber nor sleepe. Lastly, he is happier then all to haue good successe in all his enterprises, for hee doth prosper still in all things which hee doth take in hand, and none can resist a thought of his; yea the very word that goeth out his mouth, doth accomplish that which he will, & prosper in the thing whereunto hee doth send it: In warre, all these foure things are respected in a Captaine that will still ouercome: first, that he be strong; secondly, that he be wise; thirdly, that he be diligent; and lastly, that he be fortunate, for the victory goeth not alwaies with the strong, nor alwayes with the wise, nor alwayes with the diligent, nor alwayes with the fortunate: but sometimes with the one of them, and sometimes with the other, but looke wher all fowre doe concure together, there is allwayes the victory*

tory: and therefore seeing all of them are in God, it is no maruell, though those whose battels he doth fight do alwayes ouercome and get the victory.

*Obiection.* But mee thinks I heare some obiecing, against that which hath beene said; saying, that it is not true, that Gods children doe alwaies preuaile against their enemies, but that their enemies often preuaile against them, for wee see that they are mured and put to death: mention is made thereof in the booke of the Reuelation, and in other of the holy Scriptures besides, and a thousand examples euery where doe demonstrate the same dayly vnto vs, for wee doe behold still with our owne eyes, and heare with our owne eares, that the godly haue the worst end of the staffe,



and that the wicked do beare sway and dominion ouer them; how then is it true, which hath beene spoken, that do the vngodly what they can, yet the righteous shall still preuaile against them; as heere Dauid and Christ did?

*Answer.* The answer hereunto may easily bee collected out of *Pauls* words in the eighth of the Romans, the latter end of the chapter which was touched before, where hee doth declare, that though wee bee killed all the day long, and bee accounted as Sheepe for the Slaughter: yet wee bee notwithstanding that, even then and therein Conquerours, yea more then Conquerours, through him that loveth vs,

Howsoeuer that this may  
seeme

seeme a Paradoxe to flesh and bloud, and bee as a Riddle vnto some of GODS owne Children themselves, yet it is true in Diuinity, and a cleere poynt to them, whose eyes are opened to behold the mysteries of the Almighty, and to see the deepe things of the Lord.

For tell mee I pray you, is not hee a Conquerour, yea more then a Conquerour, that doth so subdue his enemies, that they can no more rise vp against him?

A man may vanquish his enemy and beate him cleane out of the field, yet afterward hee may gather a power against him againe, and put him to the worst.

E 4

But



But heere Satan, the world, and all our enemies, are so beaten downe, and troden vnder foote, by all such as suffer and dye for the truth, that they can neuer assault them any more, to stirre either tongue, hand or foote against them, to doe them any hurt; for they goe immediately vpon that their death and passion to Heauen, and vnto all that happinesse, which is prouided there for them, as *Iohn* doth shew, saying: *Blessed are the dead which dye in the Lord, euen so saith the spirit, for they rest from their labours, and their workes do follow them.*

*Apo. 14. 13.*

Christ a  
powerfull  
Saviour  
stronger the  
Samson, yea  
then that  
strong one.  
*Iudges 16. 1.*

O wonderfull worke, surely the weaknesse of God is stronger then man, he is that strong one indeed, stronger then *Sampson*, when the Philistians thought they had him sure within the ports of *Azzah*, Hee  
rese

rose at midnight, and tooke the doores of the gates of the Citty, & two Posts, and carried them away with the bars thereof on his shoulders, up to the top of the mountaine which is before Hebron.

But our mighty Conqueror and deliuerer the Lord Iesus, bath in a more excellent manner magnified his power, for being closed in the Graue, clasped in the bands of death, and a stone roled to the mouth of the Graue, the Sepulcher sealed, and guarded with souldiers, hee rose againe the third day, before the rising of the Sunne hee carried like a victor, the bars and Posts of death away, as vpon his shoulders, and vpon the mount of Oliues, he ascended vpon high, leading Captiuitie captiue. Let Satan boast like *Rabsecha*, that the Lord is not able to deliuer *Ierusalem* out of his

2. King. 18.  
35.



Deut. 26. 29 his hands, hee is a blasphemous  
lyer, the Lord will rebuke him,  
and will shortly tread Satan vn-  
der our feet. It is the curse of the  
wicked, *he shall bee oppressed, and*  
Psal. 143. 12 *there shall bee none to deliuer him.*

But blessed bee the Lord, who  
hath provided a strong deliuerer  
for vs, who certainly shall set vs  
free; glory therefore bee vnto him  
for euer.

It is good for vs to know this, as  
also to thinke oftentimes vpon it:  
for first by it we may learne, to take  
heed we goe not about any thing  
which may be hurtfull or pernici-  
ous vnto Gods children, for if we  
doe (we see heere) our labour shall  
bee in vaine, wee shall not pre-  
uaile against them, but they pre-  
uaile against vs. Hee is a very  
foole that will attempt a thing  
which he knowes for certaine hee  
cannot

cannot bring to passe, and which  
hee is sure will bee his bane and  
destruction, but wee know that  
wee cannot preuaile against the  
faithfull, and wee are sure that  
our plots against them, will  
turne to our ouerthrow, and  
therefore let vs beware that wee  
lift not vp our selues against them  
at any time.

Againe, from hence wee  
learne, euen so many of vs,  
as doe truely serue the Lord,  
and feare him from our hearts,  
that there is no cause vwhy  
wee should feare Man, or  
vwhat hee can doe against  
vs.

Oh wee may reioyce and  
be glad as it is required of vs,  
in which places you may reade  
at your leasure, feare not be-  
loued,



Zeph. 3. 14.

1. Pet. 3. 14.

Psal. 34 9

beloued, bee of good comfort, though that you haue enemies in euey Corner yet be not discouraged, you shall haue the conquest: *And the Lord your God shall deliuer you: out of all your troubles, according to the saying of Dauid, Great are the troubles of the righteous, but the Lord deliuereth them out of them all; he is wise, he doth know how to do it, and he is omnipotent, he is able for to do it, and as for his willingnesse, he is ready at all times to accomplish it, wherefore be (I say) of good comfort, and feare not, but trust in the Lord and commit your wayes vnto him, and he shall bring all things to passe according to your hearts desire in the end: he that deliuered Noah from the floud, Lot from Sodome, Iacob from Esau, Ioseph from Potiphar, Moses from Pharaoh, Israel from Egypt, the three Children from the*

the Fire, Peter from Herod, Morde-  
 cay from Hamman, and here Christ  
 and David, from all sorts of ene-  
 mies; He, euen he, will deliuer you  
 out of all trouble. If you say that  
 your enemies are many, and that  
 the whole world is against you, I  
 will say againe to you with *Elisha*  
 the Prophet, and *Hezekiah* the  
 King, that *there are more with vs*  
*then are against vs*, for God and all  
 the Hoast of Heauen is for vs: if  
 you say againe, that your enemies  
 are wise and politicke, and they are  
 able to ouer-teach you by their  
 craft and cunning, considering that  
 you are but simple and ignorant  
 like Doves, I will answere you with  
 the Apostle, *That the foolishnesse of*  
*our God, who is on our side, is wiser*  
*then their best wisdom*, and that he  
 will destroy their wisdom, and  
 bring their vnderstanding to  
 naught

2. Kin. 6, 16

2. Chr. 32:7

1. Cor. 1, 25



1. Cor. I. 19

Dan. 3. 17

naught to doe vs good. If you say in the third place, that your enemies haue hemmed you in, and compassed you about, that it is vnpossible for you to escape them, I will answere you with the Angell Gabriel, that *with God nothing shall bee vnpossible*, and with the three Children *Shadrach, Mesbach and Abednego*, that GOD both can and will deliver you, when they say, *Behold our GOD wee serue, is able to deliuer vs from the hot fierie Furnace, and hee will deliuer vs out of thine hand O King.*

If you say lastly, that your Enemies haue already taken you, and doe put you dayly vnto death: I will answere you with *Paul in Romanes the eight, verse the seuen and thirtieth*, which place was touched before, and with

with *John* in the *Revelation* the twenty two chapter, the twelfth verse, that by this meanes you do ouercome your enemies most of all.

For when you resist thus vnto bloud, and dye for the truth, you giue your enemies such an ouerthrow, that they neuer rise vp against you any more; and as for your selues, you enter presently into Heauen, the onely place which you strue for: Euen as hee hath the victorie most in this vworld, who doth enter into the Cittie, and take all the spoyle thereof, and doth confound his aduersaries that they can neuer stirre any more against him.

In consideration of all which things cleaue fast vnto Christ I beseech you, and feare no dan-



danger or petill, but reioyce in the Lord and be glad, alwaies fighting for the Crowne of righteouſneſſe, which ſhall bee giuen vnto e- uery one, *who doth with patience waite for the appearing of our Lord Ieſus, and loue the ſame, and there- fore feare not, be not any whit diſ- couraged, hold out vnto the end: certaine it is thou ſhalt be bleſſed, and in ſo doing thou ſhalt haue a Crowne of Life.*

*If the Lord himſelfe had not bene on our ſide, the waters had drowned vs, and the ſtreame had gone ouer our ſoules.*

This ſerues to comfort the god- ly, in that the Lord ſits vpon the flouds, and that to this purpoſe, to performe this gracious promiſe, *whē thou paſſeſt thorough the waters*

*I will bee with thee : and through the  
floods., that they shall not overflow  
thee. So Eliphaz telleth Job, In sixe  
troubles hee will deliuer thee, and in  
the seuenth euill shall not come neere  
thee. As if hee had sayd, Though  
fixe and seuen troubles beset thee,  
yet the euil of them shal not come  
neere thee. This presence of God  
with his children, makes them glo-  
ry in their troubles, as in a Crowne  
vpon their heads : and the Apo-  
stle Paul gloried, that he was more  
in affliction then all the false tea-  
chers. The Saints were in most  
deadly tryalls, and would not bee  
deliuered, namely, vpon vnlawfull  
conditions, because they found  
God as good as his word.*

Therefore, miserable men are  
they that withdraw their hearts  
from the Lord, and seeke him not  
in his promises, not in their prayers,

F

but

Iob 5. 19.

2. Cor. 11.

Heb. 11. 35



Jonas 2. 8

Psal. 69. 2.

Psal. 124

but trust to winde out themselues by other meanes: some make falsehood their *refuge*, and some embrace the *world*, & carnall meanes, and leane vpon the arme of *flesh*: these flye from their defence, wait vpon lying *vanities*, & forsake their *owne mercy*. 'Tis, as if *Noah*, for feare of the inundation, should haue left the *Arke*, and fled to the *Mountaynes*, which had beene to haue throwne himselfe into the midst of the waters: and thus doe they, that to auoyd troubles, feare, and flye their Profession, and so Apostasie, and Idolatrie, and corruption drownes them. We must rather with the Church, flye to the *Rocke*, *Save me, O God, the waters are vpon me: yea, I am come to the deepe waters*. And then, being deliuered, wee must goe backe vnto him, saying, *Saluation is the Lords:*

if

*if the Lord had not beene with us, the  
waters must needes haue drowned us  
when they roared vpon us.*

Verie 3:

This serues to perswade euery  
man to become godly, seeing this  
priuiledge belongs onely to such:  
there is no man but desires safety  
in danger, and yet no man but the  
godly man can assure himselfe of  
safetie therein. If then thou woul-  
dest haue assurance of this pro-  
mise, thou must practise pietie in  
these seueralls:

First, Become an humble per-  
son, repent, and turne to God, cry  
out of sinne, sue daily for pardon,  
as for life and death, and then let  
all the miseries and calamities in  
the world come vpon thee, thou  
shalt be safe: onely sinne is as poy-  
son, cast into the Lords Cuppe:  
GOD giues thee no poyson to  
drinke but that is of thy owne tem-  
pering:

How to bee  
safe in dan-  
gers.



pering : pull the sting out of these Scorpions , and the fight onely will be dreadfull, but the danger is past.

2. Pet. 2.7.

Secondly, As thou mournest for thine owne, so for other mens sinnes. God deliuered iust *Lot*, vexed with the vncleane conuersation of the wicked.

Psal. 73. 1.

Thirdly, Get thy heart washed with the *bloud of Christ* : be a true Israelite, a true beleeuer : for God is good to *Israel*, euen to the pure of heart : and deliuer *Israel*, O Lord.

Psal. 18. 24.

Fourthly, Get innocencie and vprightnesse into thy life, to bee able to say with *Dauid*, *Deliver mee*, according to mine vprightnesse.

Fifthly, Drawe dayly neerer vnto God : and if God be with thee, or thou with him, thou needest

needest not feare, though thou walkest in the shadow of death: and doe this three wayes; first, get neere him by thy affection, loue him in his Word and Image, because hee hath loued mee, I will deliuer him and exalt him: that is, set him out of the reach of trouble. Secondly, In obedience; I am thine (saith David) O saue thy seruant. Thirdly, In thy confident prayer: for hee sayd to the Lord, Thou art my refuge.

Psal: 23. 4.

Psal. 91. 14.

Psal. 91. 9.

Verse 4.

The deepe waters of the proud had gone ouer our soule.

**H**Ee Incists still in his complaint against his enemies,



Enemies of  
Dauid de-  
scribed.

and describes them from the qualitie of their persons, they were proud. This is a stile commonly giuen to the wicked, because as it is our eldest euill, so is it the strongest and first that striues in our corruption, to carry men to a transgression of the bounds appointed of the Lord. From the time that pride entred into *Adams* heart, that he would be higher then God had made him, hee spared not to eate of the forbidden tree: and what else is the cause of all transgression, but that a man in his ignorant *pride* will haue his will preferred to the will of God.

Neither is it without cause, that wicked men are so commonly called proud men, for *pride is the mother of rebellion against God and man*. By pride Sathan and his confederate Apostates vsurped to bee like

like vnto God, and by the same sinne he drew man into the similitude of his owne condemnation: so that now euery man by nature is a proud man, which makes him shake off the yoke of God, and without regard transgresse the limits of obedience appointed vnto him by God; as *Pharaoh* would not let *Israel* goe, till the Lord slew his first-borne: so our nature, now corrupted, shall neuer render obedience to God, nor loue to man, till the first borne sinne, that is pride, be subdued by grace.

For grace, on the contrary, euer workes humilitie: so soone as the eyes of Gods children are opened to see their sinnes, they abhorre themselves, the combe of their naturall pride is pulled downe, and they abase themselves before God and man. It was the humble speech

Pride an  
horrible  
euill.

Grace wor-  
keth humi-  
litie in the  
godly.



Gen. 18. 27

of Abraham, the father of the Faithfull, *I am but dust and ashes.* It was the voyce of Iacob, *I am not worthie of the least of Gods mercies.* David hath the like, *who am I, Lord? &c.* Gediens voyce, *My fathers house is the least in all Israel.* And Iohn Baptist, who receiued prayse, *that a greater Prophet was not among the children of women, acknowledged in humilitie, that he was not worthie to loose the latchet of Christs shooe.*

Ioh. 1. 27.

The Centurian confessed, *hee was not worthy that Christ should come vnder his rooffe.*

Peters voice was, *Depart from me, for I am a sinfull man.*

Saint Paul, *I am not worthy to be called an Apostle: yea, he confessed plainly, hee was the least of all the Apostles, and the chiefe of all sinners.*

*sinners.* Thus all the Children of GOD giue glorie to GOD, by downe casting themselues: and if you will goe through all the examples of the Booke of GOD, yee shall finde, that they who haue beene greatest in Gods estimation, haue beene alwaies smallest in their owne eyes: the heart which hath receiued most from GOD, euer thinks least of it selfe.

*The deepe waters of the proude, haue gone euen ouer our soule.*

Thus David setteth out the afflictions and calamities of the Church and of the godly, whom the world doth not onely hate, but cruelly persecute; whereby wee may see, that it hath not onely a greedy desire, but also power to hurt, murder, and destroy. Sathan likewise

*goeth*



goeth about like a raging Lyon, seeking whom hee may deuoure: that we fall not therefore euery moment into desperation, or otherwise perish, it is because hee is greater which is in vs, then he which is in the world; as *David* saith, *If God had not beene with vs, our enemies had swallowed vs up quicke.*

A proud  
man his  
owne pu-  
nishment.

But here is the iust recompence of his pride, *Let the proud bee ashamed* (saith *David*.) He would faine haue honour or preheminance, which God wil not giue vnto him: he flies shame and contempt, but God shall powre them vpon him. The consideration of this serues to humble the pride of man. Sith they are but men of clay, why waxe they proud to oppresse others? It was a very worthy warning which a certaine *Ambassadour* gaue once to *Alexander the Great*,  
*That*

That flies and wormes at length  
should eat the flesh of Lyons. If proud  
men considered this, that they are  
but earth, and that shortly their  
beautifull bodyes will become  
carkasses to bee eaten by wormes,  
it would abate their naturall pride,  
by which they trample downe o-  
thers, poorer & weaker then they,  
vnder their feet: and when they  
shall goe the way of all flesh, they  
shall then say, *what hath pride pro-  
fited vs? and what hath the pompe of  
riches brought vs to?* When they  
shall see, that all the dayes of their  
life they haue wearied themselves  
in vaine, and then shall be plunged  
into irreuocable and intollerable  
torments.

These are fooles, and of all  
fooles the greatest, they set them-  
selves as parties against the Lord;  
for hee resisteth the proud, not  
con-

2. Cor. 10.

The mis-  
erable con-  
dition of a  
proud man.



considering that hee is stronger then they, and they cannot stand before him: the Lord is the most high God; but it is not height makes a man stand before him: none so sure to stand in his sight, as they who are humble, and little in their owne eyes, to them hee giueth grace; where it is the iust recompence of the proud, that because they vsurpe to bee before all others, the Lord puts them behinde all, and casteth them downe to the lowest roome, for mounting to the highest. A notable example hereof wee haue in that *Pharesie*, who was not so farre before the *Publican* in his owne estimation, as hee was behinde him in the account of *Christ*, who iudgeth of things according as they are.

Here then wee must put a difference

gerence betweenne finnes of *pride*, and  
and finnes of *infirmities*: hee that of re-  
most rebellion and pride departs from  
ght Gods Commandements, not so,  
m: hee that sinneth of weaknesse, in  
ht, whom euery sinne committed in-  
lit- creaseth a griefe for sinne, a hatred  
em of sin, and a care to withstand it,  
the for to these there is no condemna-  
that tion: these are not vnder the Law,  
ore but vnder Grace: mercy alwayes  
em waits on them, as a refreshing Me-  
em dicine to restore them, when of  
for infirmities they fall.

But as for the wicked, who sinne,  
ue & are proud & impenitent in their  
so sins, the curse of God is vpon them,  
his though it be not scene at the first,  
e- but like a moath, or secret con-  
of sumption, it eates them vp, it shall  
c- deuoure their substance, and shall  
e- quickly turne their glory and pro-  
ce sperity, into shame and confusion.

First,



Eccles. 1. 2.

1. Cor. 7.  
31.

First, let vs therefore consider, and that seriously, that all worldly pompe, all thy brauery, thy gay attyre, and all thy vaunting of it in the world, all is but vanitie; *vanitie of vanities, all is but vanitie*. This was the foot of *Salomons* saying, who knew too much of this by experience: and no question but the like conclusion a number of proud Gallants make in the world, who haue delighted to see and follow fashions, so long till all is spent, and then hauing nothing, cry out when it is too late, *All is but vanity, and vexation of spirit;* and a most vaine thing to vaunt it so in pride: therefore let vs lay this to heart, *that the time is short, and the fashion of this world passeth away*. See this vanitie, and it will abate thy pride.

Secondly, learne to know thy selfe

selfe throughly : remember thou  
 art but a man, therefore mortall,  
 frayle flesh, thy body an house of  
 clay : why then wilt thou, O vaine  
 and mortal man bestow so much  
 cost vpon thy rotten carkasse, and  
 pamper it vp in iollitie, and in the  
 meane time neglect thy soule. Re-  
 member, whosoever thou art, of  
 what degree soeuer, that of *Dauid*,  
*Lord, what is man ! or the sonne of*  
*man !* as if hee should haue sayd,  
*Lord, man is nothing ; yea, vanti-*  
*tie it selfe, and lesse then nothing,*  
*as Dauid speaketh elsewhere. Yea,*  
*remember with thy selfe, that it is*  
*not all thy pride shall make thee*  
*to be respected, but rather ridicu-*  
*lous to the world, and in the ende*  
*breede sorrow to thy selfe. In a*  
*word: remember the saying of the*  
*Prophet Esay, Mans breath is in*  
*his nostrils, and wherein is hee to bee*  
*accounted*

Esay 2. 22.



accounted of: As if the Prophet had answered, *In nothing.*

*Obiection.* But I doe but as the most doe, who follow the fashion.

*Answer.* Thou must not follow a multitude to doe euill.

Exod. 23. 2.

Now it is a great euill, and a grieuous sinne, to bee giuen ouer to follow fashions, it being expressly forbidden in the Word of God;

Rom. 12. 2.

*Be not conformed to this world: or, Fashion not your selues according to this world.*

Esay 28. 13

Pla. 119. 21

Pro. 16. 18.

Pro. 18. 12

Esay 5. 14.

Therefore to conclude, Pride is a most accursed and damnable sinne. *Woe to the crowne of pride: it shall be troden vnder feete. Cursed are the proud. Pride goeth before destruction: and a haughtie spirit before a fall.* Before destruction the heart of man is haughtie, their glory and their pompe shall descend into hell. Reade, *Woe vnto them*

them that are wise in their owne eies,  
and prudent in their owne sight. Re-  
member how wonderfully Sodome,  
Babylon, and Tyrus, came downe  
for their pride. The Deuil throwne  
downe from heauen to hell for his  
pride : in all which is set downe  
the terrible iudgements of God a-  
gainst pride. Let women read with  
shame, *Esay* 3. 16. to the end : I  
meane, the proud Fizzigs of this  
age, who decke and trimme the  
body beyond their calling and a-  
bilitie. Reade *Ier.* 44. 10. 11, 12  
whereas the Apostle would haue  
them not to bee outwardly adorned  
with plaited hayre, and wearing of  
gold, or putting on gorgeous apparel :  
but let it be the hidman of the heart,  
in that which is not corruptible, euen  
the ornament of a meeke and quiet  
spirit, which is in the sight of God of  
great price : for after this manner

G

the

Dan. 4. 30.  
to 37. vers.  
21.  
Psal. 124. 4  
Gen. 19. 24  
Ezek. 16. 49  
50.  
Reuel. 18. 4,  
5, 6, 7, &c.  
Esay 10. 5.  
to 20. and  
13. 11.

1. Pet. 3. 3,  
4, 5.



*the holy women in olde time were adorned, &c.* Let women (and men also) marke that place well: but women especially, as being most giuen to pride, and it being properly spoken to them; where we see pride in apparrell flatly forbidden by the Word of God: howsoever my words may seeme vsauory to the wicked, and I dare say, to no other, but such as beare a proud minde.

Pro. 28.13.

Esay 14. 15

Mat. 11.23.

And thus I conclude from that which hath beene sayd, that the proud (vlesse they will forsake their abominable pride) (for then they shall haue mercy) shall be as certainly damned, as God hath appointed a Iudgement day: and proud Lucifer shall be brought downe to hell: and thou Capernam, which art exalted vnto heauen, shalt bee brought downe to hell.

Verse

Verse 5.

*But praised bee the Lord, which  
hath not giuen vs ouer for a  
prey vnto their teeth.*

**F**ROM the meditation of his ene-  
mies malice, hee returns a-  
gaine to the meditation of Gods  
mercy: and so it is expedient for  
vs to doe, lest the number and  
greatnesse and maliciousnesse of  
our enemies make vs to faint.  
When we looke vpon them, it is  
good that we should cast our eyes  
vpward to the Lord, then shall we  
see they are not so neere to hurt vs,  
as the Lord our God is neere to  
helpe vs: and that there is no e-  
uill in them, which wee haue cause  
to feare, but wee shall finde in our  
God a contrary (good) sufficient  
to preserue vs.

No enemy  
so neere to  
hurt vs, as  
God is  
neere to  
helpe vs.



Comfort a-  
gainst the  
contempt  
of men.

And truly it should greatly comfort all the godly, to remember, that such as are their enemies, are Gods enemies also, sith they are farre from the obedience of Gods Law: what maruell then if they be also farre from that dutie of loue which they owe vnto vs: it may content vs to want that comfort in men, which otherwise we might & would haue, when we consider that God wants his glory in them; let this susteine vs, when we see that godlesse men are enemies vnto vs.

Comforta-  
ble exam-  
ples there-  
of.

Gen. 31.24.

Otherwise we could not endure, if when Satan, & his instruments, come neere to persue vs, the Lord were not neer to protect vs. Comfortable is it, that when *Laban*, with great fury, followed *Iacob*, the Lord stepped in betweene them, and commanded *Laban* not to hurt

hurt him : and when Sathan, many a time, intended to destroy *Iob*, he found that hee could not, because *the Lord was a hedge and defence vnto him.*

*Iob. i; 10.*

This is of GODS maruelous working, that wee being in the midst of the wicked, who like so many rauening Woolues, thirst for our bloud, and before the mouth of that great roaring Lyon, that seeketh to destroy vs, wee should still bee preserved : for the which wee may giue thanks with *Dauid*, *Praysed bee the Lord which hath not giuen vs ouer for a prey vnto their teeth.*

Hee exhorteth the faithfull to bee thankfull for their deliuerance, and expresseth vnto them how, and as it were with what words they should declare their

G 3    thank-



thankfulnesse ; wherein hee setteth  
foorth yet further by another simi-  
litude, that it could not bee but  
they must vtterly haue perished, if  
God had not miraculously defen-  
ded them : *but praised be the Lord,*  
*which would not suffer vs so to perish.*  
Hee saith not, *which deliuered vs,*  
albeit he did indeed mightily de-  
liuer them : but, *which hath not gi-  
uen vs as a prey :* for this is it which  
here specially the holy Ghost set-  
teth foorth, that the wicked can-  
not hurt the godly, be they neuer  
so many, mighty, furious, crue'l,  
and terrible, like to raging and vi-  
olent waters, like to cruell and  
outragious beasts, falling vpon  
them with open mouth, except  
the Lord giue them into their  
hands. Let vs therefore with *Da-  
uid,* sing *prayses* vnto the Lord our  
God, which keepeth and defen-  
deth

deth vs. Let this bee then our assured trust, let this bee the rocke of our safetie, helpe, and succour, that God will be our defender and keeper, that the great flouds and mightie waters carry vs not away.

The godly live in this world like *sheepe among wolues*. Every wicked man, in whom Sathan ruleth, is like a *Cananite* to an *Israelite*, a *thorne in our eye*, a *pricke in our side*: yea, and as a dart of Sathan shot at vs, to driue vs away from the feare of God: if so wee can take them, it should greatly strengthen vs to indure all troubles that can come from them. There wil neuer bee peace among them, betweene whom the Lord himselfe in Paradise proclaimed enmitie: and howsoeuer, to strengthen themselves in an euill cause, the wicked

What the wicked are to the godly.



goe together by bands and companies: yet shall it not auaille them, nor hurt vs. *Babels* builders, *Moab*, *Ammon*, and *Edom*, conspiring in one, may tell vs, though hand ioyne in hand, the wicked shal not escape unpunished: the wicked are like thorns before the fire, their multitude may well imbolden it, but cannot resist it; not one of the shall escape the strokes of God, though for a time he deferre his iudgements.

First, this teacheth vs to remember the iudgements of God vpon the wicked, that so seeing Gods dealing with them, we may better. rified by their example to take heede of the like sinnes, that wee may prevent the like iudgements. This is a notable means against sin, & often enioyned vs in holy Scripture, both generally and specially.

Generally: *O come, and see the works*

works of God, how terrible hee is in his doing towards the children of men. Remember the marvellous works that hee hath done: his wonders, and the iudgements of his mouth. Hee is the Lord our God, his iudgements are in all the earth. And we are not onely to remember them, but in remembrance of them, to talke of them, (Praysed be the Lord which hath not giuen vs ouer for a prey vnto their teeth) publishing and declaring them vnto others, that so they also may be kept frō the like, & escape the like punishments, as David did; with my lips haue I declared all the iudgements of thy mouth. Davids practise was to meditate of the iudgemēts of God, in so much that he laid the iudgemēts of God before him, I remembered thy iudgements of old, and comforted my selfe.

Specially: we are commanded to remem-

Psal. 66. 5.

Psal. 105. 5  
Vers. 7.

Psal. 119. 13.

Psal. 119. 30.  
Vers. 52.



remember Gods particular iudgements: and this also is a speciall meanes to keepe vs from sinne: First, let vs remember his Iudgements on the wicked Angels: for,

2. Pet. 2. 4. *God spared not the Angels that sinned, but cast them downe to hell, and deliuered them into chaynes of darke-nesse, to be reserued vnto Iudgement.*

Secondly, his iudgements on men:

Luk. 17. 32. *Remember Lots wife:* and how hee spared not the olde world, bringing in a Floud vpon the world of the vngodly: how hee turned the Cities of *Sodome* and *Gomorrhah* into ashes, condemned them with an ouerthrow, and all to make them an example vnto those that after should liue vngodly. Euen so, the Lord knoweth how to reserue the vniust vnto the day of Iudgement to be punished: chiefly, *those that walke after the flesh, in the lust of*

2. Pet. 2. 9, 10. *uncleane-*

uncleanenesse, and despise gouernement, &c. Thus, when *Pharaoh* hardened his heart against God, the Lord caused the Red Sea to ouerthrow him. When *Saul* grew rebellious and disobedient, the Lord reiects him. When *Herod* waxeth proud, the Lord caused the very woormes to deuoure him. When *Caine* played the vile hypocrites part, the Lord makes him of a Prince, a Vagabond and a runagate vpon the face of the earth. When *Judas* playes the hypocrite, and prooues a villainous Traytor, the Lord suffers him to despayre, and make away himselfe. When *Ananias* and *Saphira* lye vnto the holy Ghost, they are both smitten with present death. Thus, if wee will seriously remember Gods iudgements, for such and such sinnes, euery forewarning will

Psal. 136.

1: Sam. 15.

Acts 12.23

Gen. 4.

Mat. 27.

Acts 5.



will be a good forarming of our selues against all the sinnes of wicked and vngodly men.

The consideration whereof should moue vs to hasten our repentance, not to liue in sinne any longer, but to *walke circumspectly in this present world*, and *redeeme the time*, because the dayes are so euill, and to cease from sinne, by the example of our Saviour Christ: and to keepe our selues *unspotted of the world*, and to shun the paths of the wicked, *not communicating with them in their sinnes*, least wee be *partakers with them in their plagues*. We must take heede, and sinne no more, lest worse things happen to vs. We must preserue our selues from sinne, and watch, lest that day come upon vs vnawares, and so finding vs vnprepared, wee perish in our sinnes: for looke how the day of death

Ephes. 5. 15  
16.

1. Pet. 4. 1.

Iam. 1. 27.

Renel. 18. 4.

Ioh. 5. 14.

death leaueth vs, so shall the day of iudgement finde vs. As Salomon speaketh: *Looke how the tree falleth, so it lyeth.*

Eccles. 1. 3.

This is a dutie indeede both befitting the times wherein wee liue: as also, best besee-  
ming, not onely our Christian Profession, but an holy con-  
uersation also; which appears in nothing more, than in cea-  
sing to doe euill, and rising vp to newnesse of life: and therefore (as being the onely and principall duetie required) Paul perswadeth it chiefly: say-  
ing, *Onely let your conuersation bee as it becommeth the Gospell of Christ.*

Phil. 1. 28.

Now wee cannot adorne the Gospell more, then by preseruing our selues from the wayes of sinne, and keeping  
our



our selues in the wayes of God: neyther can we disgrace the Gospell more, than by forsaking the wayes of God, and liuing in our sinnes.

*Verse 6.*

*Our soule is escaped, even as a bird out of the snare of the Fowler; the snare is broken, and wee are escaped.*

**T**He Prophet amplifieth yet further, by a third similitude, the great perils and dangers of the faithfull, being in the hands of their enemies: as a bird that is taken in the snare, is in the hands of the Fowler, and yet notwithstanding they escape, by the mightie power of God. Euery temptation is a snare, whether it be of the flesh, or of the spirit, persecutions, torments,

God :  
Gos-  
g the  
our

bird  
ler ;  
are

yet  
e,  
he  
of  
a-  
of  
-  
c  
n

ments, imprisonment, slander, diseases and infirmities of the body, bee snares, which as they are permitted of God to exercise and strengthen our faith, so by the malice of Sathan they are wrought to afflict and vex Man, that hee may bring them to infidelitic and desperation, and so into the snares of eternall death: from the which snares, but by the speciall grace of God, there is no way to escape: therefore, saith Salomon, *The Lord shall bee for thy confidence, hee shall support and sustaine thy hope, he shall encourage and establisb thy heart, and shall keepe thy foote from taking: because it is an olde custome for the wicked to lay snares and spreade nets for the feet of the godly: and as common a thing, as for Fowlers and Hunters to set snares and traps for birds and beasts: therefore*

Pro. 3. 26.



Psal. 91. 3.

True god-  
linessse en-  
dureth  
great tenta-  
tions.

fore the Lord doth graci ouly de-  
liuer his from being taken in the  
same: and when he himselfe doth  
lay his nets and his ginnes for the  
vngodly, he will most prouident-  
ly take order that his owne be not  
intangled therein. The like Alle-  
gory is vsed by the Prophet for the  
same purpose: *Surely hee shall de-  
liuer thee from the snare of the Fow-  
ler, and from the noysome pestilence.*

*True godlinessse will endure great  
tontations*, euen as trees well roo-  
ted, abides the blastes of strong  
windes; and gold that is fine, a-  
bides the tryall of fire. Many  
wayes was *Dauid* tempted, and a-  
mong the rest, the wicked by  
troupes and multitudes combinde  
themselues against him, yet did he  
not forsake the Lawe of the Lord.

Hereby may wee discern a san-  
ctified crosse from a curled. The  
crosse

croffe which makes thee better  
then thou wast, how sharpe soe-  
uer it bee, if it worke a correcti-  
on in thee, thou mayst bee sure it  
is a blessing. It is commonly in the  
mouths of many when they are in  
trouble, we must thanke God for  
his correction. But alas, how can  
that be called a correction, which  
corrects thee not? if thou bee not  
corrected with *Dauid*, thou hast  
matter of griefe in thy trou-  
ble, but none of Ioy, and  
so canst not say with *Dauid*, *it*  
*is good for mee that I haue beene af-*  
*flicted.*

*Psal. 119.*

Affliction in it one nature,  
is euill, being a punishment  
of sinne, but the Lord who  
changed the bitter waters of  
*Marah*, and made them sweete  
vnto *Israell*, hath also chan-  
ged to his children the nature of  
H the



the crosse, that not onely they find comfort in it, but most happy effects are wrought in them by it.

And this being a prerogative of Gods children : namely, that euill shall be turned to their good, as good to euill, to the wicked, be not dismayed in afflictions, but comfort thy selfe in the Lord thy God : and in this, that the present affliction tendeth vnto, and endeth in good, because it brings forth the fruites of vnfeigned righteousnesse.

3. things  
we see in  
trouble bet-  
ter then in  
prosperitie.

In trouble we see three things, better then in prosperity : First, how prouident, mercifull, & true the Lord is. Secondly, how weake & miserable our selues are. Thirdly, how false and changeable the world is : besides all these, it is an effectuall meanes, whereby the Lord beates downe the pride of nature,

nature, and humbles for our sins.  
*Hagar* was prowde and blinde in  
*Abrahams* house, but in the wil-  
 derneffe shee is humbled, and  
 beginnes to looke to the Lord.  
*Israel* learned not to mourne, vn-  
 till they were sent to Babel: *Jonas*  
 sleepest in the shippe, but wakes  
 and prayes in the Whales belly.  
*Blessed* is the man whom the Lord  
 correcteth: therefore refuse not  
 the chastisement of the Almighty,  
 for tribulation bringeth foorth pa-  
 tience, patience, experience; expe-  
 rience hope, and hope maketh not asha-  
 med.

*Jonas* 1. 5.

*Rom.* 5. 4. 5.

Thus our life lyeth open al-  
 wayes to the snares of Sathan,  
 and wee as silly byrdes, are  
 like at euery moment to bee  
 carryed away; notwithstanding  
 the Lord maketh a way  
 for vs to escape, yea, when

H 2

Sa-



Sathan seemeth to bee most  
 sure of vs, by the mighty pow-  
 er of God, the snares are broken,  
 and wee are deliuered: expe-  
 rience hereof wee haue in those  
 which are inwardly afflicted, and  
 with heauinesse of spirite grie-  
 uously oppressed, that when they  
 seeme to bee in vtter dispayre,  
 and ready now as you would  
 say to perish, yet euen at the  
 last pinch, and in the vttermost  
 extremitie, commeth the sweete  
 comfort of Godsholy Spirit and  
 rayleth them vp againe; *when we  
 are most ready to perish, then is  
 God most readie to helpe. Except  
 the Lord had holpen mee, sayth  
 Dauid, my soule had almost dwelt in  
 silence.*

*Psal. 94. 17.*

The vse of this is to com-  
 fort the children of God, who  
 are often discouraged, with  
 the

the sense and feeling of their owne wants : it is one of Sathans stratagems, to try those by the rule of perfection, who are yet in the state of proficients : and wee had neede to beware of it. Shall I giue that vantage to the aduersary, as to thinke I haue no faith, because it is but in a beginning; or I haue no loue because it is little. No, but I will so hunger and thirst for more grace, that I will still giue thanks for the grace I haue receyued, for here wee haue no fulnesse, our greatest measures is as the first frutes, in respect of that which is to come.

One the other side, because euery comfort which is giuen to the godly, is turnd by profane contentmenters



This comfort vainely abused by profane men.

temners and workers into an occasion and nourishment of sinne, they are to know this comfort belongs not vnto them, it is a common thing to them to excuse the want of grace: O it is but a small grace which in this life is communicated to the best, and they thinke their sinnes are well enough couered, by this, that all men are sinners: as if there were no difference betweene sinne tyrannizing in the wicked, and captiued in the godly, or as beginning of grace in the regenerate, did not separate them in regard of conuersation from the vnregenerate, who are voyd of all grace. Let vs therefore know, that the Spirit of God, whom the godly receiue, is not onely called the first, the earnest and the wit-

witnesse of God, but also the  
seale and signet of the living  
God.

As the seale leaueth in the  
Waxe, the similitude and im-  
pression of the forme which is  
it selfe, so the spirite of God  
communicateh his owne image  
to all those to whom he seales,  
against the day of redemption,  
hee makes them new and holy  
creatures : and this conuinceth  
carnall professors of a lye, who say  
they haue receiued the first fruits  
of the spirite, notwithstanding  
that their workes bee wicked and  
vncleane ; they may rather if  
they would tell the truth, say as  
those who beeing demaunded,  
whether they had receiued the  
holy Ghost or no : answered, *wee*  
*know not whether there bee an holy*  
*Ghost or no*, so may they instead  
H 4 of

Act. 19.2.



of bragging of the first fruites of the spirite, say in truth, wee know not what yee call the first fruit of the Spirits.

Why the  
Lord giues  
vs not in  
this life the  
principall  
as well as  
the earnest.

And thirdly, out of this description wee may gather, that albeit wee haue no more but the first fruites of the Spirite, yet are they sufficient to assure vs, that hereafter wee shall enioy the whole masse in two respects.

It is accustomed to men to giue an earnest penny in buying and selling, either when the summe is greater then they are able to pay for the present, or when the thing bought is of that nature that it cannot presently bee deliuered: but betweene the Lord and vs there is no buying nor selling, hee giueth freely vnto vs, both the  
Earnest

Earneſt and the Principall, but firſt the one, and then the other. Not that the Lord is vn-able to pay preſently all that hee hath promiſed, but becauſe the Principall is of that nature, that it cannot bee receiued, till wee bee prepared for it. As the Husbandman muſt ſowe, and carrie with patience till the Harueſt come; as the VVarriour muſt fight, before hee obtayne the Victorie; and the Wraſtler receiues not his Crowne, till he haue overcome; neyther doth hee that runnes a Race, obtayne the Prize, till hee haue finiſhed it: So muſt the Chriſtian bee exerciſed in all theſe, before that the Lord poſſeſſe him in the promiſed Kingdome of his Sonne Chriſt Ieſus.

2. Tim. 2. 6.

And



Christs mē.  
bers militāt  
and trium-  
phant are  
not to be  
tried by one  
Rule.

And this againe doe we marke for the comfort of the weake conscience : it is Sathans subtletie, whereby commonly hee disquiets many, that because carnall corruption is in them, hee would therefore beare them in hand that they are none of Christs, in this hee playes the Deceiuer, hee tryes vs by the wrong rule: when hee tryes vs by the rule of perfect sanctification ; this is the square that ought to be layd to Christs members, triumphant in Heauen, and not to those who are militant here on Earth.

Sinne remayning in mee, will not prooue, that therefore I am not in Christ, otherwise Christ should haue no members vpon Earth : but Grace working that new disposition, which Nature could neuer effect, prooues vndoubtedly,

doubtedly, that we are in Christ Iesus.

Let this therefore be our comfort, That albeit there be in vs a fleshly corruption, yet thanks be to God we walke not after it, that is, wee follow not willingly the direction and commaundement thereof. It is true, and alas wee finde it by experience, that the regenerate man may be led captiue (for a time) to the Law of Sinne: hee may be pulled perforce out of the way of Gods Commandements, wherein hee delights to walke, and compelled to doe those thinges which hee would not: Yet euen at that same time hee disclaymes the gouernment of the Flesh, mourning and lamenting within himselfe, that hee should bee drawne from the obedience of his owne Lord

There is fleshly corruption in the Christian militant: but he follows it not



Lord and Gouvernour, the Spirit  
Jesus.

Any service  
the Christi-  
an giues to  
Sinne, is  
throwne  
out by Op-  
pression, like  
that Israel  
gaue to  
Pharoah:  
Exod. 56.

Augustine.

And indeede it is worthie to  
be marked, That what euer ser-  
uice the regenerate man giues  
vnto Sinne, it is like the seruice  
that Israel gaue to *Pharoah* in E-  
gypt, throwne out by Oppressi-  
on, and therefore compelled them  
to sigh and cry vnto God: but the  
seruice which the regenerate man  
giues to the Lord, is voluntarie,  
done as vnto his most lawfull  
Superiour, with gladnesse, ioy,  
and contentment of mind. Hap-  
pie is that man who can make this  
reply to his spirituall Aduersarie,  
when hee is challenged of his  
sinnes. *It is true (Oemie) that  
I haue done many things by thy in-  
ticement; yet herein I reioyce, what-  
soeuer seruice I haue done to thee,  
it is now, through the grace of God,*  
the

*the matter of my griefe : but the weake seruice I haue giuen vnto God, is the matter of my ioy. The comfort of a Christian militant, in this body of sinne, is rather in sinceritie and seruencie of his affections, then in the absolute perfection of his actions. Hee sayles many times in his obedience to Gods Precepts, in regard of his action, but loue in his affection still remaynes : So that both before the Tentation to sinne, and after it, there is a Griefe in his Soule, that hee should finde in himselfe any corrupt will, or desire, contrarie to the holy Will of the Lord his God.*

*The Snare is broken, and we are deliuered. Wicked men are subtil in inuenting wayes to hurt, and craftily lay manie Snares wherein*



wherein to trap me, but my defence is in thee onely. *David* was in many most desperate dangers, yet still hee found the Lord providing vnlooked for Deliuerances. The strong Citie of Keilah could not defend him; the Lord warned him to come out of it, and hee was a shield vnto him: The solitarie Wildernesse of *Maon* could not secure him, for euen there *Saul* and his souldiers had compassed him; but God had a care of him, and turned his pursuers another way.

Psal. 119.

These the fore-passed experiences of Gods louing care and fauour towards him, doe now confirme him to rest in God: how many wayes soeuer his enemies pursue him, *Hee will still make the Lord his refuge, and shield, and trust in his word, &c.*

There-

Therefore David sayth in the Psalmes, *Thou hast set me at libertie, when I was in distresse*: implying, that hee was in a strait, and as it were strongly besieged with enemies, or dangers; but the Lord enlarged him, and so preserved him: *Psal. 25. 15. He will bring my feet out of the Net.* The godly may be in as great danger as a silly Bird in a Net: but the Lord will breake the Net, that the Bird may escape, who deliuered vs from so great a death, and doth deliuer vs; in whom wee trust, that hee will hereafter deliuer vs.

Psal. 4.

2. Cor. I. 10

First, Gods care of his Children: though it free them not from the exercise of Troubles, yet it leaueth them not, till hee haue deliuered them. *Can a Mother forget her Child?* shee may let it



it get a knocke, and feare it with the sense of some danger, but leaue it in danger, shee cannot. And who be they towards whom the Lord thinketh thoughts of peace, or to whom he will remember mercy, but Vessels of mercy? *Once haue I heard*, sayth *Dauid*, *yea twice, that mercy belongs to God*: and therefore it is so true, as it can neuer bee false; once, yea twice: that is, once by the Scriptures, and another time by the Holy Ghost.

Psal. 72. 11.

Psal. 73. 2.

Secondly, *Gods promise is, that he will not suffer his to be tempted aboue that they are able to beare*: and therefore at length they finde him. As *Dauid* saith, *My feet were almost gone*, but not altogether. The man of God may slip, and slide, and much adoe to keepe his feet, but at worst, his fecte are but almost

almost gone, and this comes from Gods promise.

Thirdly, Gods prouidence limiteth the times in which his Church shall suffer no longer: sometimes a longer time, as Israel in Egypt 400-yeares: sometimes shorter, seuentie yeares in the Babylonish captiuitie: sometimes shorter then so, *ye shall suffer tribulation for ten dayes.* Sometimes three dayes, as *Jonas* in the Whales belly, and Christ in the graue: sometimes but one night; *Sorrow may endure for a night, but ioy commeth in the morning.* And sometimes there is but an houre for the power of darknesse: then Gods time is come: and *the godly see the saluation of the Lord.*

Reu 2. 10.

Lastly, he deliuers them in their troubles by his presence. First, of power. And so a 4. like the Son  
I of



of God: was in the furnace with the three children. And it is sayd, *I will be with thee in sixe troubles, and in seven,* in fire and water. Secondly of grace, his right hand is vnder their heads, he giues the grace sufficient, proportions their strength to the burthen, mitigates their sorrow, makes them possesse their soules in patience: yea, reioyce in sorrow, which else would sinke them, and at length recompenseth their light affliction with an eternall weight of glory.

*Verse 7.*

*Our helpe standeth in the name of the Lord, who hath made both heauen and earth.*

**T**His is the conclusion of thanks-giuing, containing a worthy

worthy Sentence of great comfort  
that against sinne, the horror of  
death and other dangers; *there is  
no other helpe or safetie, but onely the  
name of the Lord*: if that were not  
(sayth he) wee should fall into all  
manner of sinne, blasphemy, errors  
and into all kinde of calamities:  
but *our helpe is in the name of the  
Lord*, which preserueth our faith  
and our life against the diuell and  
the world. And as ye heare in the  
other verses before, so he sheweth  
in this verse also, that God suffe-  
reth his Saints to be tempted, and  
in their temptaion to fall into great  
distresse: onely the word of the  
Lord sustaines vs, and assureth vs  
that *our light and momentary affli-  
ctions shall cause to vs at the length  
an infinite weight of glory*. These  
prayers of David are penned with  
such heauenly wisdom, that they

The name  
of the Lord  
is our onely  
sanctuary  
and succour  
in all afflic-  
tions,



How God  
is a specta-  
tor and par-  
taker with  
in all our af-  
flictions.

are conuenient for the state of the whole Church, and euery member thereof. The Church is the bush that burnes with fire but cannot bee consumed: euery member thereof beareth a part of the crosse of Christ, neuer without some affliction: we know that in afflictions, it is some comfort to vs to haue our crosses knowne to such, as of whom, we are assured that they loue vs, it mitigates our dolour, when they mourne with vs, albeit they bee not able to helpe vs, but the Christian hath more solid comfort, to wit, that in all his troubles the Lord beholds him, like a king reioy- cing to see his owne seruant wra- stle with the enemy, he looks with a mercifull eye, pittying the infir- mity of his owne when he sees it, and with a powerfull hand, ready

to

to helpe, but because many a time  
the cloud of our corruption, com-  
meth betweene the Lord and vs,  
& lets vs not see his helping hand  
nor his louing face, looking vpon  
vs, wee haue neede to pray at such  
times with *Dauid*, *Behold mine af-*  
*liction.*

Pfal. 119.

And notwithstanding godly  
men be full of afflictions, torrowes  
and sicknesses, necessities, mole-  
stations, and disgraces: yet al these  
or whatsoeuer other calamities va-  
nish away in time, and the hope of  
Gods fauor, & blessed reward from  
him, shal out liue all these, and take  
place when these are abolished.

Pfal. 37. 37

*Marke well the upright man and be-*  
*hold the iust for the end of that man*  
*is peace:* that which he desired hee  
shal enioy: a faithfull man shal not  
be frustrated of his expectatiō, nor  
defeated of that hee hopes for.

232.10



Psal. 31. 29.

According as the Psalmes sayth:  
*The poore man shall not alway be forgotten, the expectation of the poore shall not perish for euer;* for that is euer grounded vpon faith, and faith is surely grounded vpon Gods promises.

Ioh. 15. 2. 1

*Dauid* was a godly man, and dearely beloued of the Lord his God, yet he was sore humbled by affliction: for euen those branches which are fruitfull, God will purge to make them more fruitfull. Our nature is so rebellious that without sore afflictions it cannot be tamed and subdued. Stones cannot bee squared for Pallace worke, without strokes of the hammer, gold cannot be purged and prepared for worke without fire, neither is corn separated from the chaffe without winde: we are Gods corne, let vs abide the winde of temp-

temptation:, to clense vs from the chafe of our corruption: wee must suffer the fire of affliction that wee may bee fined and made vessels of honour for the house of God : and we must be content, that the hammer of God strike vpon vs, to beat away the prowd lumps, that so we may bee squared and made readie, like liuely stones to be layd in heauenly Ierusalem. By the which examples we may learne to know the will of the Lord , and to seeke our helpe and safety at his hands, which suffereth his people to bee exercised in the furnace of Egypt , not to their vtter destruction, but onely to kill the old man with his vain hope and confidence which hee hath in his owne strength : this is the cause why God suffereth his people so to be exercised : *For it is not hearing, reading, talking, or tea-*



ching onely, which maketh a Christian man; but practise is that which is further required in a true Christian. That is to say, the crosse to plucke downe the flesh and bring it to nothing, that man despairing of his owne strength, and seeing no succour in himselfe, should resigne himselfe wholly to the Lord, looking with patience and hope for helpe at his hands. To know this doctrine, is one peece of the victory: for they that know it not, when temptations assayleth them either doe dispayre, or seeke other helpes.

Let vs learne then out of this Plaine, that it is the will of God, to exercise his Saints with troubles and afflictions, *Blessed is the man who endureth temptation; for when hee is tryed, hee shall receiue the Crowne of life which the Lord hath*

Iam. i. 12.

hath promised to them who loue him.

Therefore this is a necessary conclusion, *our helpe is in the name of the Lord*: it is a short sentence, but it setteth foorth most worthy doctrine, and consolation, whereof especially in these latter dayes we haue great need, seeing the Pope together with the greatest part of the world, so cruelly persecute the doctrine of the Gospel, &c.

In respect of these huge mountaines, what are we small mole-hils yea though they were no force, nor powe of man for vs to feare, how are wee able to stand against, not onely so many Diuels, but euen the very gates of hell also, and yet this experience, wee haue of the great mercy and goodnesse of the Lord our God, that when we are euen in the hands  
neuer



The fruit of  
afflictions.

and neuer so much oppressed, yet are we not forsaken, but are safe through our confidence and trust in his helpe: but to this wisdom it is impossible for vs to attaine, without continuall afflictions. Whereby it is necessary that the confidence of all worldly succours should be beaten downe, for vexation and trouble bringeth understanding (as *Isaiah* sayth) whereby we are compelled to cry, *Helpe Lord for else wee perish.* So in the last houre when death approcheth, there is nothing wherein mans heart can repose it selfe or finde comfort, but in the helpe of the Lord; there is rest, and quietnesse, there is perfect peace: he that can then say, *my helpe is in the name of the Lord*, and lay hold on *Iesus Christ* by a true and iustifying faith dyeth happily and is out of all danger.

ger. Thus we may learne what it is to haue and enioy God, euen to rest in sure trust of his mercifull helpe and succour in all dangers: these are the words therefore of a triumphing and victorious faith, *our helpe standeth in the name of the Lord, which made heauen and earth:* as if he sayde, the maker of heauen and earth is my God, and my helper. Ye see whither he flyeth in his great distresse, hee dispaireth not, but cryeth vnto the Lord, as one yet hoping assuredly to finde reliefe and comfort, rest thou also in this hope, and doe as he did. *David* was not tempted, to the end he should dispaire, thinke not thou therefore that thy temptations are sent vnto thee that thou shouldest bee swallowed vp with sorrow & desperation; if thou be brought downe to the very gates  
of

In the temptations of sinne and of the wrath of God, what we ought to doe.



Psal. 51. 17.

of Hell, beleue that the Lord will surely rayse thee vp againe. If so thou be bruised and broken, know it is the Lord that will helpe thee againe. If thy heart be full of sorrow, and heauinesse, looke for comfort from him, who said, *That a troubled spirit is a Sacrifice vnto him.* Thus hee setteth the eternall God, the Maker of Heauen and Earth, against all Troubles and Dangers, against the *flouds and ouerflowings* of all Tentations, and swalloweth vp as it were with one breath all the raging furies of the whole World, and of Hell it selfe, euen as a little drop of water is swallowed vp of a mightie flaming fire: and what is the World, with all his force and power, in respect of him that made Heauen and Earth?

Let the World fret then, let  
it

it rage then, so that this succour neuer fayle vs: and if it be the will of God that wee shall suffer Trouble and Affliction, yet in him wee shall ouercome at length. Onely happie and sure is the estate of that man, who is in Christ: neither Life, nor Death, things present, nor things to come, shall separate him from the loue of God in Christ Iesus.

Our helpe standeth in the Name of the Lord, which hath made Heauen and Earth. Hence I gather this Doctrine, That no elect child of God, that is truely regenerate, and borne anew, and a liuely member of Christs mysticall Body, can perish, and finally fall away. For whome hee predestinaterh, him hee calleth; whom hee calleth, hee iustifieth; whome hee iustifieth, hee glorifieth.

Rom. 8. 30.

The



Iohn 20.27  
28.29.

The gift and calling of God is without repentance: *My sheep heare my voyce, and follow me, and I giue vnto them eternall life, and they shall neuer perish, neither shall any man take them out of my hands.* And the reason is, we beare not the roote, but the root beares vs: our saluatiō depends not vpon our selues, for then indeed we were in danger to fall away euery moment of an houre: but it dependeth vpon him because we are in him: & through him we grow and increase, yea the older we be in Christ, the more do we fasten our roote and flourish: *they which are planted in the courts of the Lord shall flourish in their old age, and bring forth much fruite.*

Vse.

And whereas other branches are many times pulled from their stocke either by the violence of the winde, by the hands of men, or at least

least consumed by length of time,  
it shall not be so with them that  
are in Christ, for they are kept by  
him, as the root bearing branches:  
*Because I am not altered nor changed,*  
*therefore are you not consumed O yee*  
*sonnes of Iacob:* and therefore right  
happy is the state of that man, who  
is in Christ Iesus : *For neither life*  
*nor death, things present, nor things*  
*to come, shall separate him from the*  
*loue of God.*

Rom. 8. 18.

And this comfort is confirmed  
to vs by most sure, arguments. The  
first is taken from the nature of al-  
mighty God : *he is faithfull which*  
*hath promised.* And I am perswa-  
ded, saith the Apostle, that *he who*  
*hath begun this good worke, will per-*  
*forme it untill the day of Christ*  
*Iesus.*

Arguments  
to proue a  
Christians  
perseue-  
rance.  
Phil. 1. 6.

Rom. 6. 9.

The second is taken from the  
nature of that life which Christ  
com-

23210



communicateth to his members. We know, that Christ being ray-  
sed from the dead, dyeth no more.  
This life of Christ is communi-  
cated to vs: so that it is not wee  
that liue in Christ, but Christ in  
vs.

1. Pet. 1. 3, 4.

The third is taken from the na-  
ture of that Seed whereof wee are  
begotten: *wee are borne anew, not  
a mortall Seede, but of immortall.*  
Now, as the Seed is, so is the life  
that comes by that Seed: Our life  
therefore must needes be immor-  
tall.

This confuteth a damnable Do-  
ctrine of the *Papists*, who hold,  
and teach, That a man elected,  
called, iustified, and sanctified,  
may for euer fall away; and bee  
damned: that he which to day is  
the deare child of God, to mor-  
row may become the child of the  
Deuill;

Deuill ; to day a member of Christ, to morrow a Limbe of the Deuill ; to day an heire of saluation, to morrow an heire of damnation. Now what Doctrin can be more deuillish and vncomfortable : this is nothing else, but to set vp a Gibbet to torment the poore soules of Gods children ; to ouerthrow the nature of Faith ; to make God feeble and weake, or foolish and vnwise : which is manifest Blasphemy. But we see here the Word of God tells vs this cannot be : *for what shall separate us from the loue of God in Christ ?* Nothing.

2. Pet. 1. 10.  
Psal. 15.

Rom. 8. 1.  
& 8. 35.

This may serue to reprove another sort of men, who are ready to abuse this Doctrin. Tush, sayth the carnall and loose Christian, it skils not how a man liues, whether well or ill : he that is elected, and

K

is

23270



is a member of Christ, shall be saued; and he that is reiectēd, shall be damned, though he liue neuer so well: Therefore they take libertie to sinne, and make no conscience of any sinne whatsoeuer. But they must know, that God decrees a man as well to the meanes as to the end: and it is impossible a man should be elected and called, but he must liue well; so he that is not elected & called, cannot liue well: And it is all one, as if a man should neuer eate or drinke, and yet hope to liue and like well; or lying in the fire or water, and vsing no meanes to come out, should not perish. But wee must know, that the end and the means must goe together; and for a man to neglect or reiect the means, it is in vaine for him to hope to be saued: for if thou belong vnto God, thou shalt in time  
be

be called and sanctified: and where this worke is not yet alreadie wrought, that man is as yet in the state of damnation.

*Our helpe is in the name of the Lord.*  
Here is matter of endlesse comfort to euery child of God, that truly repents & beleeueth in Iesus Christ: that howsoeuer through the malice of Sathan, the temptation of the Deuill, the allurementes of the world, and the corruption of our flesh, we may grieuously sin, & fall, yet *there is no condemnation to them that are in Christ*: the gates, that is, al the power of Hell shal not preuaile against vs. If euer thou foundst the sound work of grace in thee, thou foundst Iesus Christ to dwell in thy hart by faith, so that thou hatest all sin, & desirest in all things to please God: though Sathan rage & storme, and all the gates of Hell rise vp against thee, yet

Rom. 8. 1.

Matth. 16.  
18.

K 2

thou



thou mayest comfort thy selfe in the Lord, and say with *Paul*, *There is no condemnation to me that am in Christ, which walke not after the flesh, but after the Spirit*: Thou mayest triumph with *Paul*, and say, *who shall lay any thing to the charge of Gods chosen?* And if God be with us, who can be against us. And againe, *I am perswaded nothing can seuer me from the loue of God in Christ Iesus; no not sinne, nor death it selfe. Oh happie then and blessed is the estate of that man who is in Christ: neyther life nor death, things present, nor things to come, shall separate him from the loue of God.*

---

PSALME



PSALME 125.

*They that put their trust in the  
Lord, &c.*

**T**He Psalme going before  
is a Thanks-giuing, or a  
Sacrifice of Prayse: be-  
cause the godly see, and by expe-  
rience feele, that the Lord is  
faithfull, and helpeth them in the  
time of need. This Psalme fol-  
lowing contayneth also in a man-  
ner the same matter: for it per-  
tayneth to the Doctrine of Faith,  
and exhorteth the faithfull like-  
wise to a sure trust and affiance  
in the helpe of the Lord, in all

The argu-  
ment of the  
Psalme:

232/10



their necessities : whereunto hee stirreth them vp with great and excellent promises.

It may also easily bee vnderstood , by that which wee haue said before : for like as God maketh all things of nothing , and of Darkenesse, Light ; so hee worketh by his Word , that in Death there is nothing but Life. They then which sticke to the Word and Promise of God, and follow the same, doe finde it true which *Dauid* sayth , *Hee spake the word, and it was done.* But before wee can come to this experience, we must abide some trouble ; and therefore haue need of such exhortation as this Psalme here setteth forth.

verse 1.

## Verse 1.

*They that put their trust in the Lord,  
shall be euen as the Mount Sion,  
which may not be removed, but  
standeth fast for euer.*

**T**He Prophet vseth here a Similitude of Mount Sion; because Ierusalem, wherein Sion stood when the Temple was builded, had most ample and notable Promises of God: as appeareth in very many places of the Prophets; That it should stand sure and inuincible for euer against all troubles and calamities, for that the Lord had his abiding and dwelling there: according to that Promise, where he saith, *Here is my rest, here will I dwell, &c.* And therefore David in another Psalme



Psal. 48. 5.

gloryeth on this wise : *Loe, the Kings were gathered, and went together ; when they saw it, they marvelled, they were astonied and suddenly driuen backe. As we may see it came to passe vnder Ezechias, in that great destruction of the Assyrians, and other Kings, as the Stories witnesse: Which shew, that Ierusalem remayned safe in all Dangers, not by the strength and policie of the Inhabitants, but by the miraculous worke of God, dwelling in it.*

*They that put their trust in the Lord, shall neuer bee remoued : but standeth fast for euer. Though others doe perish, and are destroyed, who doe vvithdraw their Hearts from him ; yet blessed and happie are those that doe depend vpon*

on him, and make him their only trust and confidence, they serving him aright, as it doth become them: for here it should seeme that the word (*trust*) which is a principall part of that worship and service which man doth owe vnto Christ, is put for the whole worship and service it selfe, by the figure *Synecdoche*, when one part is put for all: and well might the Prophet vse this word before al others, in regard of the iudgements hee spake of before; to note, that the godly, who haue a care to obey Christ, haue good hope and trust in him, euen in the midst of dangers. Here we learne this doctrine that they are blessed and happy that do rely vpon Christ, and make him their stay and refuge: *Blessed is the man, sayth Ieremie, that trusteth in the Lord: and whose hope the Lord*

Ier. 17. 7.



Psal. 146.

*Lord is: and blessed is he, saith Dauid, that hath' the God of Iacob for his helpe, whose hope is in the Lord his God; so that all that doe trust in Christ are happy and blessed.*

Ioh: 3. 16.

*And the reason thereof is this, because they shall neuer perish, but haue euerlasting life, as it is oftentimes repeated in the new Testament: where God the Father is said to haue loued the world so, that hee gaue his onely begotten Son for it, that whosoever did belecue in him should not perish, but haue euerlasting life. For in these two things all blessednesse and happines doth stand: first, in a freedome from all misery and destruction, then in a possession of all ioyes and life euerlasting.*

*Therefore let euery one of vs labour soundly and truely to belecue in Christ, and to depend vpon him, as vpon a sure rocke that will*  
*neuer*

neuer deceiue vs, for then you see we shall be blessed. A man will doe much to haue happines here in this world, & euery one by nature doth desire the same : and shall not we then trust in Christ to attaine vnto it. Withdraw wee our hearts from the world, and let vs place them wholly vpon him, as *they are cursed that doe make flesh their arme and trust in mā*; So they are blessed that doe make Christ their arme and trust in him: remember what David sayd touching this matter: Lo ( sayth hee to God ) *they that withdraw themselves from thee shall perish : thou destroyest all them that goe a whoring from thee: as for mee, it is good for me to draw neere to God, therefore I haue put my whole trust in the Lord God, that I may declare all thy workes.* Let these things moue

vp

Psal. 73. 27  
28.



vp our hearts to cleaue fast vnto Christ: doubtlesse there is nothing wanting in him, which is fit to be in one, on whom we are to place our trust. There are fixe things required of such a one. First, power, that hee may bee able to helpe vs. Secondly, Will, that hee may bee ready to doe it. Thirdly, Skill, that he may know how to do it. Fourthly, Remembrance, that may mind vs for the doing of it. Fifthly, Carefulnesse, that he may not possit it off or neglect it from time to time. Lastly, Boldnesse, that he may feare no inconuenience to ensue vpon it, to hinder him from doing of it: but all these are in Christ, he is able to helpe vs, because hee is *Omnipotent*: he is *willing*, because he loues vs to the death: he is *Skilfull*, because all the treasures of knowledge and wisdom are hid in

in him: he is *Mindfull*, because his eyes are alwayes open vpon vs, as who doth neither slumber nor sleepe, but stands alwayes girded in the midst of the seuen golden Candlestickes to doe them good. He is *Carefull*, because he is Lord and King ouer all, and that Lyon of *Indah* that feareth nothing. Withdraw not then your hearts from him, but trust in him most constantly for euermore.

Secondly, by this we see that *godlinesse is great gaine*, or riches, as the Apostle doth speake: for *trust* here you see brings with it *blessednesse*: it is not a barren thing, but fruitfull, it comes laden with all the blessings of the Lord vnto vs. Cursed man will say, that *it is in vaine to serue the Lord*, and that *there is no profite in keeping his commandements*, and in walking humbly

Mal. 3. 14.



bly before him. But here wee are taught the contrary, the wicked that doe rebell, they are cast downe and doe perish; but as for those which doe serue Christ and trust in him, they stand vp and are blessed. Then for as much as *your labour is not in vaine in the Lord*, that I may vse the phrase of the Apostle: *Bee yee stedfast, vnmoueable, abundant alway in the worke of the Lord*: and trust you in Christ for euermore, which wil thus bring blessednesse vnto you.

1. Cor. 15.  
58.

Seeing then they are blessed that doe trust in Christ, euen then when others perish and are destroyed wee should not feare at any time, but be of a good hope and comfort in the midst of all our calamities, as knowing that then wee are blessed and in happy estate

estate as well as at other times : for Christ doth know how to make a separation betwixt vs that are his friends, and others that are his enemies.

Questionlesse, as God did put a difference betwixt the Israelites & the Egyptians in all such plagues as hee sent among them, sparing still the Israelites, and punishing the Egyptians, and as he did put a difference betwixt his seruant *Noah* and the olde world : sa-  
uing *Noah*, and drowning the world : and as he did put a difference betwixt holy *Lot* and wicked *Sodome*, deliuering *Lot* and burning *Sodome* with fire and brimstone from heauen, so will Christ put a difference betwixt vs and others to saue vs, and destroy them, as wee may see

Gen. 7.

Gen. 17.



Mat. 25. 32.

see most apparently. Where it is sayd, *that he will gather all nations before him, and that he will separate them one from another, as a Shepheard separates the sheepe from the Goates*: sending some to hell, and carrying others with him into heauen. Let vs then neuer feare in any perill or danger whatsoeuer, whether of war, famine, plague, or the like lest wee should perish with the wicked hand ouer head: we see he hath a care of his own, and what he will doe he can doe: if it be good for vs to escape these worldly woes we are assured wee shall, as we are sure, we liue. And if otherwise it please him to wrap vs with others, in the outward punishment, yet shall we euer bee sure to be distinguished from them in the eternall payne, and those outward griefes shall bee but meanes to leade vs to

to euerlasting ioyes.

Now therefore saith he, like as mount *Sion* or our holy city *Ierusalem* is neuer moued, but remaineth sure and safe by the mighty protection of the Lord, in all extremities; so he that trusteth in the Lord, shall be defended against the furious rage of the world, and the gates of hell for euer: pronouncing this to bee chiefest anchor of our salvation, onely to hope and trust in the Lord, and that is the greatest seruice that wee can doe vnto God: for this is the nature of God as I haue sayd, to create all things of nothing; therefore hee createth and bringeth forth in death life, in darknes light, & this to beleue is the very nature and most speciall property of faith: when God then seeth such a one as agreeth with his owne nature,

L                      that

To hope & and trust in the Lord is the greatest seruice that we can doe to him:



The nature  
of faith,

that is , which beleeueth to finde in danger , helpe ; in pouerty , riches ; in sinne righteousnesse ; and that for Gods owne mercies sake in Iesus Christ alone : him can God neither hate nor forsake, for *he worshipping God truely which putteth his whole trust in the mercy of God.* With this seruice God is highly pleased, because he delighteth of nothing to make something, so hee made the world of nothing ; so hee raysed the dead : who so then consenteth to Gods nature , and obeyeth his will, there hoping for something where nothing is, he it is that pleaseth God and shall neuer be remoued.

That is , they shall neuer be remoued from Gods fauour , they shall neuer bee remoued from the constant graces of the spirit in their soules , or hurtfully in the way of a  
curse

curse, frō ourward good estate, nor vnseasonably bee cut off from the earth. Now because some of these iudgments seeme sometimes to fall on some righteous persons, who for a season being separated from the comfortable sight of Gods kindnes and fauor towards them, and their estate in appearence is wholly ruined: Therefore the word doth well beare it, agreeing with that of *Salomon*, *that the righteous shall not be removed for euer*: though they seeme to be cast downe for a time, yet they shall be restored againe. Therefore godly men must needs be in safety, because they be Gods childrē who he in Christ *hath begotten to himself by the immortall seed of the word.*

Wee see here the constancy of Gods children, no winde of temptation can remoue or ouerthrow them, they are like rockes in the sea

The constancy of Gods children.



enduring euery waue , like trees planted by the riuer side: Gods owne plantation, they may be shaken , but not ouerturned ; they abide rooted and stablished by the Lord: such is the nature of faith, that it carryeth vs out of our selues into the Lord, and makes vs leane vpon him, rest in him, and liue in him. They who abide in themselves, resting in any thing that is in them, either wisdom, strength or merits , shall be found to haue built their house on the sand which will not continue : but such as goe out of themselves and trust in the Lord, haue built their house on the rocke that shall neuer faile them.

Therefore cleaue ye fast vnto him, and feare not, be of good comfort, though others be cursed , yet you shalbe blessed, for you see the difference of being religious and being  
pro-

prophane, of louing Christ, & loathing him; & this difference here will make a fearefull difference in the world to come, when no man can helpe it, had he the treasures of all the earth to purchase his ease with all: and therefore remember your selues betimes, & turne to the Lord with all your hearts, & serue him in holines & righteousness all the dayes of your liues, that so you may be blessed both here in this world, and in the world to come.

First, this may seeme to reprove that cursed, yet common opinion of the world: namely, that of all men, the godly man is most miserable. We see here the Lord himselfe doth proclaime from heauen, that he accounteth the godly man and him that trusts in the Lord, a blessed and happy man: but yet the world, that is the wicked men in

23270



the world, iudge and deeme the godly man wretched and miserable: such a man as truely feareth God, hates all iniquitie, disliketh lewd company, makes conscience of good duties, as to pray in his family, to instruct his seruants and children, is diligent and carefull to frequent Sermons: this man is an Owle among Birds, whooted at and poynted at, and of all men he most contemned: But as *Paul* sayth, thus it must bee, *we are brought upon the Stage, wee are made a gazing-stocke to wicked men, and accounted as dung for Christs sake.*

Secondly, this may serue to stop their mouthes that say and thinke it is in vaine to serue the Lord, that it is lost labour to bee religious, that there is no good got by hearing

ring of Sermons and leading of a godly life : it is, and euer hath beene the cursed thoughts of mans heart to thinke so, as in the time of the Prophet *Malachy*. *It is lost labour to serue the Lord, and what good comes there by seruing of God :* So in these dayes it is cleare, men thinke it is in vayne to bee religious, to liue godly, and in all thinges to labour to keepe fayth and a good conscience, before God and men. But it is manifest here that it is not in vaine to serue God : nay it is that alone that bringeth a man to happinesse and true comfort here, and eternall measure of glory in the world to come : & withall this may serue to cōfort every child of God against all the discouragements of the world by Satan & his cursed instruments:



Heb. 11. 24.  
12. 23.  
Psal. 125.  
verse 1.

ments. Namely, that whatsoever thy estate be, neuer so poore in this world, and subiect to neuer so many afflictions: yet if thou be a godly man, certainly then thou art blessed, thou that art in Gods fauor thou that art reconciled to God in Iesus Christ, and hast thy sins pardoned, eternall life belongs vnto thee, and therefore feare not, be not any whit dismayed, hold out vnto the end, and trust in the Lord for euermore.

Hence we learne, that as many as desire to be truly happy & blessed, may here behold the way to bee happy & blessed. Wouldst thou be truly happy and blessed here in this life, and hereafter in the life to come? Wouldst be assured that thou art the child of God, in his fauour, reconciled vnto him in Iesus Christ? Wouldst thou be assured

red of saluation of thy soule? Oh labour then to become a godly and a religious man, repent of thy sinnes past, amend thy life, walke before God in new obedience, labour to keepe Faith and a good Conscience, hate euery euill way, cleaue vnto the Lord, delight in his Word, let it be the ioy of thine heart: then certainly thou shalt be blessed, and happy for euermore.

To conclude, if the godly man, and hee that trusts in the Lord, be blessed, then the wicked man must of necessitie be cursed: if the estate of the righteous and religious man be so comfortable and blessed, then the estate of the wicked and vngodly must needes be miserable, and cursed. According to that of *Moses* vnto the *Israelites*: *If thou wilt not obey*

Deu. 28. 15.

23270



obey the voyce of the Lord thy God:  
 as indeede Obedience is farre  
 from a wicked man; howsoever  
 hee may come with *Sauls* painted  
 Sacrifice: what followes? Thou  
 shalt be cursed in Body, and cursed  
 in Soule, &c. Againe, Thou hast  
 destroyed the proud, and cursed are  
 they that erre from thy Comman-  
 dements.

Psal. 119. 21.

Verse 2.

The Hills stand about Ierusalem:  
 even so standeth the Lord about  
 his people, from this time forth for  
 evermore.

**V**Here many hundred thou-  
 sands of men are, there  
 are scarcely seven thousand which  
 know

know God, or beleue in God, and yet for their sakes the whole multitude is called Gods people: euen so was it in Ierusalem; albeit the greater part was wicked, and godlesse, yet was Ierusalem called Holy, not onely in respect of a small number of the godly, but also because God had his abiding there. So when there was not one iust person in Sodome, but *Lot*, with his two Daughters, yet could not the Angell destroy Sodome with Fire, so long as *Lot* was in it. Likewise, where foure, or fve, or tenne godly persons are to be found, for their sakes the whole Cittie is called Holy. For these are the Elect Corner Stones, these are the precious Pearles which G O D so highly esteemeth, and for those sakes hee

spa-

Gen. 19. 32.



spareth the wicked. Therefore sayth David, *As Ierusalem is compassed about with Mountaines, so doth the Lord compasse his people, and mightily defend them on euery side.* In like manner Zacharie prophecyeth of a Citie, whose Wall is of Fire.

These similitudes doe set forth vnto vs the safetie of Gods people, that weake and little poore Flocke, against all Dangers: vpon this promise if wee also doe rest, which at this day doe enioy the inestimable benefit of Gods Word, wee shall be defended against the rage of Sathan, and the whole World. These things albeit we cannot comprehend, yet should wee belecue them so certainly, as if wee did see them with our bodily eyes. If wee should see our selues compassed  
about

about with brazen Walls, wee should be without all feare, and triumph against Sathan: but *it is a matter of Faith, not to trust vnto that which the eyes see, but which the word offereth and promiseth.*

This one thing therefore is lacking in vs, that wee haue not the eyes of the Spirit, but wee iudge according to the eyes and sence of the Flesh. We must not doubt therefore: but if we belecue, we are compassed about with fierie and brazen Mountaines; that is to say, wee abide for euer inuincible against the rage of Sathan, and all the powers of Darke-nesse. Blessed therefore is hee that beleeueth.

These Mountaines are the Angels which compasse vs on euery side, that Sathan with his Angels and Ministers cannot hurt vs as he



he would, whose malice and power is such, if they did not continually behold vs, continually defend vs, and watch ouer vs, hee would destroy vs euery moment. This can all they testifie, which know that Sathan is a Murtherer, and a Lyar, which cannot abide to see the godly prosper: and therefore he seeketh by all meanes to roote them out from the face of the Earth. That wee are not then vtterly consumed, it is the benefite of these Mountaines, by whom wee are so compassed and defended. Sometimes Sathan hurleth his Darts at vs as it were through the Window, to destroy vs, and worketh vs indeede some sorrow, but he cannot hurt vs, nor moue vs.

This similitude seemeth to be taken out of the storie of *Helizus*; where

where the seruant of *Helizeus* saw 2. Kin. 6. 17.  
 the Hills about him full of fierie  
 Chariots, and Horsemen, com-  
 passing *Helizeus* round about, and  
 mightily defending him. This suc-  
 cour which the seruant of *Helizeus*  
 saw, and the Prophet beleueed,  
 when he saw nothing, is (sayth  
 the Prophet) round about all  
 them which trust in the Lord :  
*The Angell of the Lord pitcheth his* Psal. 34. 7.  
*Tent round about them that feare*  
*him, and haue a charge of them.* The  
 Saints of Heauen and Earth are  
 their fellow Brethren, the Crea-  
 tures of Almighty God are their  
 Friends, yea their Seruants, to doe  
 them good all their dayes.

The Deuils, nor all the powers  
 of Darkenesse shall not hurt  
 them : for Christ hath spoyled  
 Principalities, and Powers, and  
 hath made a shewe of them  
 open-

232/10



Hosea 2.18. openly, and hath triumphed ouer  
 them vpon the Crosse; yea, that  
 Col.2.15. which is more, the Lord Iesus  
 Christ (to whom all Iudgement  
 is committed) is become their  
 Lord and Sauour: so that *they*  
 Ioh.5.24. *shall neuer come into condemnation,*  
*but shall passe from Death vnto*  
*Life.*

This Promise then will neuer  
 deceiue vs, onely let vs neuer de-  
 ceiue our selues. If therefore  
 wee did beleeeue, no doubt wee  
 should sleepe, wee should liue,  
 wee should dye, wee should suf-  
 fer whatsoeuer Sathan and all the  
 World can doe against vs, with-  
 out all feare: for thus should wee  
 thinke; If I suffer any thing, it is  
 not without the will of God, nor  
 without good cause well knowne,  
 though not vnto me, yet vnto  
 God. Therefore although Sathan  
 break

breake through the wall in one place, yet shall he neuer bee able vterly to ouerthrow it altogether: thus should wee thinke in our troubles and afflictions, and comfort our selues with the good will of God: *The Lord will be a wall of fire round about Ierusalem, and the glory in the midst of her*: he will keepe her as the apple of his eye, and make Ierusalem a cup of poyson to all her enemies, and a heavy stone, which whosoever strueth to lift, shall bee torne therewith, though all the people of the earth were gathered together against it; the weapons made against her, shall not prosper, and euery tongue that shall rise against her in iudgement shall be condemned, this is the heritage of the Lords seruants and the portion of them that loue him: for the Church is that Arke, which mounts vp  
M higher



Mat. 7. 25.

Therefore  
in our grea-  
test mutati-  
ons our  
hearts shold  
not be mo-  
ued from  
confidence  
in God.

mounts vp higher, as the water in-  
creaseth, but cannot be ouerwhel-  
med: the bush which may burne, but  
not be consumed: the house built  
vpon a rocke, which may be beaten  
with winde and raine, but cannot  
bee ouerthrowne. Besides all this  
it is not enough that wee are com-  
passed about with firy walls; that is,  
with the sure custody, the continuall  
watch and ward of the Angels: but  
the Lord himselte is our wall, so that  
euery way wee are defended by the  
Lord against all dangers. All which  
should learne vs in the greatest  
changes and alterations that fall  
out in the world, to rest assu-  
red that the Lord will worke  
for the good of his Church:  
though the earth should bee  
mooued, and the Mountaines  
fall into the midst of the  
Sea, yea though the waters there  
of

of rage and bee troubled , yet  
there is a Riuer whose streames  
shall make glad the Cittie of  
God in the midst of it. Yea  
if they who should bee the  
nourishing Fathers of the Church  
doe forsake her and become her  
enemies , they shall most assu-  
redly perish , but Comfort, Ioy  
and Deliuerance shall appeare  
vnto Gods people out of ano-  
ther place: the Lord for awhile  
may put the bridle of bondage  
in the Philistians hands, for to  
humble Israel for their finnes,  
but it shall bee taken away from  
them at the length : then shall  
his Church with Ioy draw wa-  
ter out of the Well of Sal-  
uation , and prayse the Lord  
their God , saying , *Though*  
*thou wert now angry with*  
*mee, yet thy wrath is turned*  
M 2 *away*



away, and thou comfortest me, yea Sion shall cry out and shout for ioy, for great is the holy one of Israel in the midst of her: And therefore in our lowest humiliation, let vs answer our enemies: Reioyce not against mee O mine enemies; though I fall, I shall rise, when I shall sit in darknesse, the Lord is a light vnto me: I will beare the wrath of the Lord, because I haue sinned against him, vntill he pleade my cause, and execute iudgement for mee, hee will bring me forth to light, and I shall see his righteousness; then hee that is mine enemy shall looke vpon it, and shame shall couer him who sayd to mee, *where is the Lord thy God*: now shall hee bee troden vnder as the myre in the streets, yea so let all thine enemies perish O Lord.

The

*The hilles stand about Ierusalem, even so standeth the Lord about his people. Therefore seeing the Lord doth thus compasse the godly with such mercies, O then labour to be godly men. And such as trust in God, to whom all these precious promises are made: O how excellent is thy mercy; therefore the children of men shall trust vnder the shadow of thy wings. Here is a great comfort for the godly, who haue no small securitie hence; that whatsoeuer their outward estate is or may bee, Gods mercy compasseth them as the hills compasse Ierusalem.*

First, if Sathan assalt vs on euery side with temptation, to vex and disquiet vs with inward feares: hee shall not haue so nimble eyes to spy our weakenesse, as the eye of the Lord to spy meanes to strengthen vs. Let him obiect the greatnesse



and infinite number of our sinnes: yet hee shall but amplifie the great mercy of God, which is greater and more large then all the sinne and misery in the World. Thus *Moses* comforteth Gods people: The Lord thy God is a mercifull God, hee will not forsake nor destroy thee, nor forget the covenant of thy fathers which hee sware unto them.

Deu. 4. 31

Psal. 118. 2.  
12.Psal. 86.  
14. 15.

Secondly, if vnmercifull men compasse them and come about them like Bees, and sharpen their stings, yet the mercies of the Lord are neerer them, then that they can hurt them. Thus *David* comforted himselfe. O Lord the proude are risen against mee, but thou Lord art strong and mercifull gracious and long suffering, and a pitifull God.

Thirdly, if a man should conflict

afflict with Gods owne hand, by inward temptations or outward tryals. of sicknesse, pouertie persecution: if he were so beset as hee could see nothing but troubles without, & feares within, now is the time to mound & fence himself with this comfortable doctrine, that euen now Gods Mercies doe guard and compasse him: seeing he cannot deny himselfe, nor faile of any of his promises: *David* when hee was to chuse of the three rods of God, the Sword, Famine, or Plague; he chose to fall into the hands of God, because he is mercifull.

He may afflict and chasten vs a while, and for a moment seeme to forsake vs: But with great compassions he will gather vs: for he chides not alwayes, neither retaineth he his wrath for euer.

2. Sam. 24.

14.

Isa. 45. 7.

10.

Psal. 103. 8.



Fourthly, if a man were in the hands of death, and the messengers thereof had already taken hold on him, as on *Hezekiah*: Yet even then he need feare none ill, seeing Gods meercies compasse him. This is euer our couer, though wee cannot alway see it, as *Elisba* his seruant saw not the great mercies of God compassing him and his Maister. Euen then when wee know not, Gods mercy is all about vs. There are still more with vs then against vs: our mountaine is alway beset with heauenly warriors.

Was *Jonas* euer more compassed with mercies, then when he was in his owne sence cast off, and compassed with waues and weeds? Was *Israel* euer more cōpast with mercy then when they were compassed with Mountaines, Sea enemies, Death, and deadly things? these our  
extre-

extremities are Gods oportunitie.

Nay fifthly, suppose a man were in the house of death, in the graue; yet euen this separates not from Gods mercyes, which being eternal leaues vs not in death: but when we are most compassed with dust and corruption, shall then bee most abundant and mightie for vs.

Oh therefore let so many as trust in God, flye in all their straights to this sanctuary, which can make not onely deaths fore-runners, but euen death it selfe welcome, which depriues vs of all things else but this mercy, into the full estate of which it setteth vs.

Let vs therefore labour aboue all things in the world, to get part in this mercy, by getting assurance of the pardon of sinne: get this, and thou gettest a mercy reaching vp to heauen, a crowne of blessings, a plen-



plentifull redemption. Our Prophet here calls it a *compassing mercie* : for a godly man thinketh not himselfe compassed with mercy when hee is compassed onely with outward blessings, when God hath hedged about his house, and he hath wealth to tumble in though the world breath after nothing else: but when he hath a voyce telling him that God in Christ is merciful to his sin, and hath couered his iniquitie : oh now thinkes *Dauid* himselfe compassed with mercy, and not before, although he was a king, and had all outward things to his hearts wish. *Zacheus* had mercy enough when saluation was come to his house, hee neuer got so fast before, as now he forgoes & restores: he was neuer compassed with mercy till now, though he was a great rich man ; neuer so rich as now when.

when he was impouerishing himselfe to entertaine Christ in his house and heart. *Jacob* when he saw *Iosephs* face, his best beloued Son; now (saith he) *I haue enough, let me now dye, seeing I haue seene my sonne Iosephs face*: how much more shall we haue enough to see the face of the well-beloued Sonne of God; yea, and God himselfe in that well-beloued one, appeased and fully pacified. *Simeon* hauing seen Christ with his eyes, and held him in his armes. Now, Lord (saith he) *let thy seruant depart in peace: for mine eyes haue seen thy saluatiō: but to see christ by the eye of faith, & hold him in our hearts, will make death much more welcome to vs: we shal think we haue enough: the sweet sense of it will frame the mouth to speake plentifully of it; as our Prophet doth in this place, neither can any good*



good heart either lightly account, or speake slenderly of such a mercy: neither content it selfe with slight meanes to get it, or with superficial phraſes in holding it. In a word if once wee can claſpe hold on this mercy of God in pardoning our finnes, we could deſire euen to liue no longer in this world, were it not to come to a more full ſenſe & fruition of it.

Where hee addeth *from henceforth, and for euer*, by theſe words he ſheweth that this vigilancy of the Lord our God ouer vs, is not temporall but eternall: according to that which he ſayd before in the firſt verſe of this Pſalme, *they ſhall remaine for euer*. Let vs learne therefore out of this Pſalme, that our conſtancy and perſeurance conſiſteth in this, that we are defended by the power and prouidence of  
the

the Lord on euey side

*Verse 3.*

*For the rodde of the vngodly cometh  
not into the lot of the righteous,  
lest the righteous put their hand vn-  
to wickednesse.*

**H**ERE the Prophet plainly decal-  
reth, that the people which rest  
vnder this defence and protection,  
are afflicted and subiect to all mise-  
ries and calamities as touching the  
flesh, although they be compassed  
about with high and mighty moun-  
taines: as touching the spirit, as Sa-  
than can neuer surmount, yet tou-  
ching the flesh and the old man  
they lye open on euey side to the  
darts of Sathan and of the world,  
for God by these means will afflict  
and exercise the flesh, that sinne and  
the



the foolishnesse of the flesh may be mortified in them, and that spirituall wiledome and the inward man may increase: this is the cause why we are according to the flesh as a *broken hedge*, and as a *citie whose walles are cast downe*, and so lyeth open to the enemy on euery side. Hereof cometh intollerable blasphemyes cruell torments, and bloody slaughters of the Saints of God; for the flesh hath no walles, no munitions to defend it, but the spirite, therefore the flesh is in danger to all stormes and tempests, as the Prophet *Esay* sayth, which haue sayd vnto thy soule, bow downe that we may go ouer, thou hast layd the body as the ground, and as the street to them that went ouer. These afflictions wee must needes suffer, and by patience overcome them

them; and withall, we must beware,  
 that by these outward afflictions  
 the inward man be not weakened  
 or overcome: resting in the assured  
 hope and trust that the Lord  
 will neuer forsake vs, but that wee  
 are in the bosome of the Father,  
 and are closed within most sure  
 and strong holds, so that now al-  
 though our goods, our Wiues,  
 our Children; yea, our liues also  
 be taken from vs, yet wee shall  
 neuer bee spoyled of our Christ,  
 by whom we are so surely defen-  
 ded, that in the midst of all  
 our tentations hee will make a  
 way for vs to escape, or else giue  
 vs strength to beare them. *Blessed*  
*is the Man who indureth tenta-*  
*tion, for when hee is tryed hee*  
*shall receiue the Crowne of life*  
*which*

Iam. i. 12.

232.10



*which the Lord hath promised to them that loue him.*

Thus wee see what consolations the holy Ghost setteth forth vnto them which beleue the word, for vnto such as looke for a better life then this is, all things are here full of calamities and miseries, *death followeth death*, as Saint Paul saith, and we continually die; one temptation followeth another, vntill at the length, by the death of the flesh all miseries shall cease and haue an end. This verse therefore admonisheth vs, that wee must suffer many troubles, yet so that at length wee shall be safe, and set at libertie from them, although not in this life, yet in the life to come, as this verse full of consolation doth promise vs. Notwithstanding this promise seemeth incredible, both to vs which suffer, and also to them which persecute

persecute and afflict vs, for if wee behold the same with our outward eyes, what can be more false; yea, the contrary seemeth to bee most true: behold our Saviour Christ, was hee not so forsaken, hanging vpon the Crosse, that *the rod or scepter of the wicked rested vpon him*, did it not rest likewise vpon the Prophets, the Apostles, and other holy Martyrs: this matter then, if we consider it with our outward eyes, hath another meaning then the words doe import, for they promise that *the Scepter of the wicked shall haue no power ouer the godly*, and yet all Stories and examples doe testifie the contrarie; therefore the holy Ghost calleth vs backe to the purpose and counsell of God reuealed in his word, and commaundeth vs to weigh and consider, not what we suffer,

N

but

23210



but what is decreed with the Lord in heauen, and he that can so sequester himselfe from the beholding of his afflictions and tentations, and yeelde himselfe wholly to the will of God, and there rest, is a right diuine; yea, hee that is ignorant hereof, in true diuinitie knoweth nothing at all: for what knoweth he which is ignorant that God is such a God, as will not suffer the godly to bee oppressed of the wicked. For seeing he hath said, *I am the Lord thy God*, he will neuer suffer that which is his owne to bee wrested, either by the world, or by the gates of hell out of his hands: if he then abide and continue, they shall also continue for euer which are his. Thus to belecue, and thus to lay hold on things inuisible, is true diuini-

diuinitie, and true spirituall wisdom indeed.

Whereupon we may ground this proposition out of the inuisible counsell of God, *God hateth the wicked, and loueth the iust, ergo, he will damne and destroy the wicked, and will deliuer and saue the iust.*

And heere we see that which is the chiefeft thing in all Psalmes and Prophets to spring out of the first precept. *I am the Lord thy God.*

Now haue we to learne, how wee may apply this verse rightly, and to our great comfort, for *true diuinitie consisteth in use and practise.* Wee are vexed on euerie side with wicked and peruerse scorers, and others which hate the word of God, and the do-

232/10



Comfort  
when the  
godly are  
not esteem-  
ed of the  
wicked.

ctrine which we professe. The men  
of this world esteeme Gods Chil-  
dren as the off-scowrings of the  
earth: So *Paul*, a chosen vessell of  
God, yet not esteemed of men.  
Let this confirme the godly a-  
gainst the contempt of men, onely  
the Lord hath in his owne hand  
the ballance of Iustice which  
weigheth men aright, according  
as they are: but these are very tri-  
fles, if wee compare them with  
those vexations, which Sathan,  
sinne, and our owne infirmitie  
raise vp in our cōsciences: we must  
learne therefore thus to iudge of  
all things, that they are the rod or  
scepter of the wicked, and to set  
the Lord against them; reuealing  
his will here in his word, and pro-  
nouncing that he will not suffer the  
scepter of the wicked to rest vpon  
the godly. Since then the same  
Prince

Prince promisetht thus much vnto vs, which hath all things in his hand, what can we require more: for the will of God is certaine, that though he suffer vs to be afflicted, yet will he not see vs troden vnder foote or perish.

What the rod signifieth in the Scriptures, it is well knowne: children when they are young are corrected with a rod, and when they waxe bigger, with a wand, or a cud-gell, and if they will not amend, then followeth the iron rod: hereof it commeth that the rod signifieth all power and rule, which is for the amendment and correction of such as doe offend: so it is taken in the 110. Psalme, *The Lord shall send forth the rod of thy power out of Sion; That is to say, Thy kingdome,* for here he signifieth such a rod whereby kingdomes and people are gouerned,

23210



uerued. On this wise the Holy Ghost permitteth heere to the Wicked dominion and tyrannie ouer the Godly, which they are compelled to suffer: this dominion or tyrannie the Holy Ghost called the rodde of the Wicked, and comforteth vs, That as the Lord liueth, their tyrannie shall fall, and shall not rest vpon the lot of the Godly.

The lot of the Iust, is as much to say as the Portion, that is, the Number or Congregation of the Iust: like as Christ calleth them the *little Flocke*, and *Paul* the *poore Saints*. Over the (sayth hee) although the tyrants doe rule, yet shall not their power endure: although the persecutors of the Church doe oppresse the Faithfull, yet shall they not doe so alwayes, neyther shall their counsels haue

haue that successe which they desire : for they thinke to roote out this Doctrine for euer ; but that shall they neuer be able to doe. Therefore, albeit ye suffer in the meane time , sayth the Holy Ghost ; yet know ye, that my will is, That *they which beleeue in me, shall neuer perish*, but shall be preserued to life everlasting.

Here then haue ye whereunto ye may trust in all your tentations.

But behold the reason which the Holy Ghost heere vseth, to proue the Scepter of the Wicked shall not rest vpon the Iust : God is moued (sayth he) to helpe and defend the Iust : For else it might so come to passe, that God should haue no Church at all, and the Iust should put

232/10



forth their hands to wickednesse. So we finde in *Jeremy*, that before the people were deliuered into the hands of the *Babylonians*, they had a promise, that after seuentie yeares they should returne againe to *Ierusalem*, because they should not bee brought into doubt of Gods mercy, and so vtterly dispaire, and falling away from God, should turne to foolishnesse, (that is to say) should blaspheme and become impatient, this is the cause why God ioyneth the promise of the word with the execution and performance of the deede, for else the godly should be driuen to desperation: We see how many are cast downe with aduersitie, by the losse of goods, wife, children, & other things which are deere vnto them, except therefore their minds were raised vp againe and comforted;  
first

first with the word and promise, and then with the performance and execution of the same, many would say there were no God: therefore God must needs shew himselfe to be a God, not onely in a word, but also in deed.

David had great promises of God, and yet by his owne sonne was driven out of his kingdome, and so perlecuted, that hee was compelled to flye away bare head and bare foote, this was a sore temptation, wherefore the great and ample promises made vnto him could neuer haue raised him vp and comforted him againe, except God had indeede deliuered him out of this great miserie and affliction; euen so, if we had no more but the promises of God to support vs against the Papists and aduersaries of the word; yea, if God did

2. Sam. 15.  
30.

232.10



did not indeede fight for vs , and defend vs against their tyranny ; God therfore worketh both waies : hee raiseih vp with the word and promise, and deliuereth out of troubles and afflictions by the execution of the deed, that according to the saying of Saint *Paul* , the tentation should not be aboue our strength, but should haue an end : and wee learne by our owne experience, that the first Commaundement, *I am the Lord thy GOD*, is most certaine and infailable; therefore when he saith, Least the iust should turne away from God and fall to gentilitie, for GOD hath a double care ouer the faithfull ; first that they bee not ouercome, but may overcome the tentation. And this he doth by the word and promise; the second is, that the tentation bee not

not perpetuall, euen so must we be vndoubtedly perswaded, that besides the infailable promises which we haue of the good will of God towards vs, and in the end of euerlasting life, wee shall also be deliuered, and our aduersaries destroyed, albeit wee can see no manner of way or possible meanes how that it may bee done.

But heere wee must beware, that wee doe not appoint the time of this deliuerance, for before that come, God will haue vs tried to the vttermost, and brought to that extremitie, that all our hope and trust shall bee vtterly spent, and we at the point of desperation.

Now when wee are brought into this case, that wee can see nothing but desperation, then,  
euen

23270



even then God sendeth comfort: in death he sheweth life, and even in damnation he bringeth saluation. Briefely, of nothing hee maketh all things: and when all hope of remedie is past, then beginneth he to worke, and frameth all anew againe in most perfect wise. Thus cannot the God of this world doe, this is the singular worke of God: therefore when thou thinkest thy selfe cleane cast away, and vtterly forsaken, even then thou shouldest be most sure and safe, and most gloriously shine as the Day-starre in the Firmament. These things are easily taught: but by experience we finde and feele, how farre they passe all reason and power of man, and how hardly we can beleeue, that God maketh all things of nothing; that he is carefull of vs, and for vs, whether we be afflicted

fllicted in the flesh, or in the spirit;  
and that he is more mindfull of  
our deliuerance, then we our selues  
can be.

Here haue wee then a singular  
promise and consolation: as if he  
should say, the rodde of the wic-  
ked griueth you, but be of good  
comfort my people; and patiently  
endure it, for I will not suffer the  
tentation so farre to preuayle ouer  
you, that your confidence and  
trust in me shall vtterly fayle you:  
stormes and tempests shall arise,  
and your dangers shall seeme so  
great, as though the waues should  
presently swallow you vp; but I will  
not suffer you to perish: I will bri-  
dle their rage, and make an end of  
the rodde of the wicked. If Sa-  
than and your owne Conscience  
doe accuse you as most wicked  
and vnrighteous, yet will I not  
leauc

23270



leauē you destitute of my righte-  
ousnesse.

Thus doe Tentations teach vs  
the true vse and meaning of the  
first Commandement; the which  
none without Afflictions and Ten-  
tations shall rightly know or vn-  
derstand.

Hereby the Prophet will teach  
vs, that our Afflictions are but  
short, and endures but a while:  
*The rodde of the wicked shall not  
lye for euer vpon the backe of the  
righteous.* The time of our trou-  
ble in holy Scripture is called  
sometime a *Day of Triall*, and some-  
times an *Hour of Tentation*. As  
our Sauour said to the three Dis-  
ciples, *Can yee not watch with mee  
one houre?* so may he say to vs all,  
as oft as wee faint vnder trouble,  
Can ye not suffer with me one  
houre? It was the comfort that

Mar. 26. 40.

*Atha-*

*Athanasius* gaue to the Church in his time, that *Julian* should be but a stormie little Cloud, that would quickly passe by. And it is certainly true, both of the troubles, and of all the instruments thereof. Let vs waite a while on our God with patience, and wee shall see them no more.

Therefore seeing the vse of afflictions and sorrowes of the godly is but for a time, to exercise their faith, and patience, and therefore cannot be perpetuall: for when the tryall is ouer, the burthen must bee remooued. The time of Winter is bitter, and barren, and cold, through Frosts, and Stormes: but besides, that it is profitable for the Earth, and Plants, to kill Weedes, and Wormes, and to mellow and rot the Ground;  
it

23270



it is a forerunner of a pleasant spring and a fruitfull haruest: such is the state of the godly often here. Christ the Sonne of righteousness sometimes departs further off, and leaues the beleeuier in a wintrous estate, laid open to many stormes and sad showers: but, besides that all this winter prepares the soyle, and kils the weeds and vermine of the soule, it goes before an happie spring and haruest, which wil bring in fruits of righteousness to those that are exercised. *I goe away for a while, and ye shall be sorrowfull: but I will come againe, and your heart shall reioyce, and your ioy shall none take away.*

Here is then first of all a notable ground of patience in sorowes; *The rod of the wicked shall not lye for euer vpon the backe of the righteous.* And seeing God hath set the

the time how long they shall last, and shall not exceed the appointed time. This should alwayes learne vs patience: yea, hee hath not onely set a time of duration, but also of exchanging thy sorrowes into ioy. Art thou in any trouble, or vnder any molestation of Satan? Are wicked men vnder reproch, scandall, hatred, persecution, &c? it is a storme too violent to last long: nay, it shall bee changed into a calme, into a faire and comfortable season. Suppose thou bee in the Night of disgrace, blacked and darkened by wicked ones, as *Dauid* was: Suppose thou haue things layd to thy charge, that thou neuer knewest, and art forced to repay that which thou neuer tookest; yet wait still the good time: after thou hast endu-

O

red

23270



red a little scowring, all the soyle will tend to thy brightnesse; and the time comes, that God will make thy innocencie to breake out as the light.

Art thou sicke in thy Soule, or pained in thy Bodie, and seest no way but present Death? wait the time, and thou shalt meete not onely with perfect cure, but perfect health also: onely see thou makest Christ thy Physician. God had appointed a time of *Abrahams* tryall for three dayes; but the third day turned his sorrow into ioy: in which hee had the comfort, both of his sonne and his owne obedience.

*Ionas* had his appointed time of sorrow in the belly of Hell, in the bottome of the Sea, when hee was cast out of sight: but at the end of three dayes hee was cast

cast on the dry ground, and his sorrowes and feares were turned into ioy and prayses.

The Theefe on the Crosse was euen in the hands of death, his paines and sorrowes encreasing: as hee felt his life decreasing, how did our blessed Sauour comfort him, and support him with patience? but with this assurance, that the end was coming, and a time appointed, which should instantly turne that shame and sorrow into glorie and ioy, *This day shalt thou be with me in Paradise.*

*Lazarus* was not onely in the hands, but in the House of Death foure dayes: yet a time was appointed, euen the fourth day, wherein the bands of Death were to be loosed, and hee restored to his former life.



And thus shall it be with all the Disciples of Christ; whose troubles shall not last alwayes: the longest they can last, is but for this life: and while they doe last, they haue the comfort of both those Petitions of Christ; first, *That the Father would keepe them in the world*; and secondly, that after they be safely passed through the World, and the troubles and disgrace of it, *They may be where himselfe is*, to behold his glory.

Iohn 17. 24

This serues to comfort the godly in their troubles, that they shall be preserued in them, and from them: *The Gates of Hell shall not preuaile against them*. First, Sathan the red Dragon may create them trouble, so that they shall want no molestation that hee can procure them: but hee cannot

cannot hinder their deliuerance,  
nor without leaue hinder their  
peace, no, nor touch an haire of  
their head. Secondly, the wicked  
of the World will see they want  
no tryals or vexation: but on the  
contrary, God will see they shall  
not want seasonable deliuerance;  
hee will not leaue him in his  
hand: And although (such is  
their inbred malice) that they  
would neuer take off their Rods  
from the backes of the godly;  
yet *God will not suffer the Rod  
of the ungodly alway to lye on the  
lot of the righteous.* Thirdly, if  
their owne sinnes beset them  
hard, and so dismay them, as  
though they should neuer get  
freedome: And this is the stron-  
gest band of all, which tyeth  
them to trouble; and all other  
troubles were but a play, so

Psal. 37. 8.

O ?

that

23270



Psal. 34. 24.

that the heart were perswaded of the pardon of Sinne (as the Saints in sicknesse of Conscience can confesse.) But *Sinne shall slay the vngodly*. As for the righteous, the promise is, though they fall, they are not cast off: Not that their sinne doth not deserue they should, but because the Lord puts vnder his hand, and reneweth his grace, to rayse them to repentance.

Moreouer, wee are here admonished of the great danger that followeth these Afflictions and Tentations, which they that through impatience forsake the Word, and Faith, doe fall into. Therefore the Lord here sheweth himselfe so carefull for his people, lest they should fall into this danger: for their state which haue once forsaken the Word,

is

is much more perillous then it was before ; and into such , as our Sauour Christ pronounceth in the Gospell , doe enter seuen Spirits much more wicked then the first.

Luk. 11. 26.

Wee must therefore patiently suffer and perseuere in all Temptations, and rather abide all extremities, then once shrinke from the Word of Life, lest wee bee possessed with seuen Spirits more wicked then the first. And moreouer, wee must assuredly trust, as wee are taught in this Verse, that so long as wee haue a desire, and a purpose so to doe, the Lord will neuer forsake vs, or suffer vs to fall into this impietie.

For heere haue wee a manifest promise, and a liuely description of the Lords singular

23270



Virgil.

care and providence over vs : namely, that hee is mindfull of the end of our tentations, and afflictions, so that wee onely continue constant and patient vnto the end. And if that Heathen Poet sayd , *Endure , and reserve your selves for more happie things* ; how much more should Christians diligently stirre vp themselves with mutuall exhortations , to patience, and perseverance ? whether they outwardly suffer in things pertayning to the Bodie , and to this present Life , or inwardly in Conscience. For wee haue a God, which euen in Death, in Hell, and in the midst of all our Sinnes , can saue and deliver vs . A Christian therefore must bee readily prepared , not onely with strength  
to

to stand against the enemy, but with stedfast purpose also to continue vnto the end. For he runneth not in such a race wherein there is any end of his course during this life, but he runneth as it were in a circle, in the which hee must haue a continuall recourse thither where he first began; therefore our Saviour Christ saith, *He that continueth to the end he shall be saved.* We must not be then discouraged by the importunitie of our enemy, or overcome with tediousnesse and long continuance, but wee must fight, not onely against the power and subtiltie of our enemy, but also against our owne weaknesse and wearinesse: for as in them who wrafile with any equall strength; sometimes the one is aboue, and sometimes the other, till at length one bee overcome: So is it in this combat

Our course and race is as it were in a circle which hath no end.



combat in the Christian; sometimes the power of nature, other times the power of grace preuailing: but this comfort we haue, that at the length grace shall preuaile, and the power of corrupt nature shall bee captiued vnder the obedience of Christ. Hence we learne, that it is not enough for a man or woman to begin well, or to take some liking of religion, as to reuerence Gods Ministers, to desire to heare them, to ioyne with the people of God in prayer, to bring forth some good fruit in outward reformatiō of life, &c. vnlesse he perseuere, persist, and go on vnto the end, *He that endures to the end shal be saued.* And, *be thou faithfull vnto death, and I will giue thee a Crowne of life.* If a righteous man leaue his righteousness, &c. *he that puts his hand to the Lords plough, and looketh back, is not worthy of*

Mat. 24. 13.

Reu. 2. 10.

Eze. 18. 24.

Luke 2. 21.

of the kingdome of heauen. Againe,  
*It had beene better for them that they* 2. Pet. 2. 21.  
*had neuer knowne the wayes of godli-*  
*nesse, then afterwards to fall away.*  
 And therefore in the Scriptures,  
 such as haue had some beginning,  
 and after fallen away, are noted to  
 haue bene exceeding wicked men,  
 as we see in *Judas*. First a Preacher Math. 27.  
 and an Apostle, a man well esteem-  
 ed, that had excellent gifts to  
 preach, pray, and cast out Diuels;  
 afterward an hypocrite, a theefe, a  
 traytor, a reprobate. *Herod* had ma-  
 ny things in him at first, reuerenced  
*Iohn Baptist*, heard him gladly, did  
 many things at his request; yet af-  
 terwards a bloody persecuter. *De-*  
*mas* once a sound professour (as  
 it seemed) and one that was deere  
 vnto *Paul*; but afterwards left his  
 profession, and fell in loue with the  
 world, &c. and therefore it is a spe-  
 ciall



Rev. 2.26.

ciall dutie required of every Christian to continue stedfast. *Be thou faithfull unto the end, and I will give thee a Crowne of life.*

Hence we see, that it is a dangerous thing to reuolt, and goe backward in matters of religion, to lose our first loue. It is a fearefull signe of a reprobate and cast away, when men slacke hand, and slip necke out of chollar, grow carelesse in the seruice and worship of God: for a man to grow there is some hope, though hee doe but creepe in religion, but for a man to goe backward, or to stand at a stay, is dangerous; for it is certaine, *Not to go forward in Gods matters, is to goe backward, not to increase, is to decrease, not to grow better, is to waxe worse: it is a hard matter to make a good beginning. VVee are not easily brought to set one foote forward*

forward in the waies of godlinesse,  
but then to trip while we are in our  
journey, and to waxe weary of wel  
doing: This is a fearefull sinne.

Let this admonish vs all, as wee  
doe loue our owne soules, to la-  
bour for constancie and perseue-  
rance, that we may hold out vnto  
the end: that our workes may bee  
more at last then at first; that we be  
sure to dig so deepe, that we lay the  
foundation of our faith vpon the  
rocke Christ: and for want of this  
godly care and circumspection a-  
forehand, many haue at the first  
giuen their names to Christ, who  
afterwards when they were to take  
vp the Crosse of Christ, haue gone  
out and turned their backs vpon  
Christ. *Saul* began well, but after-  
wards he waxed worse, and in the  
end became an open persecutour.  
*Ioash* behaued himselfe vprightly  
all

Mat. 24. 13.

Reu. 2. 10.



of the Lord. But after his death he fell into Idolatrie. What did it profit *Lets* Wife to goe out of *Sodome*, insomuch as afterward she looked backe, and was turned into a pillar of Salt. So then wee see here, that it is not enough to begin well, neither is it enough to proceed well. It is required of vs to perseuer well, and to continue in a constant and settled course euen to the end.

Reu. 2. 10.

So that if wee looke to partake of eternall life and happinesse for euer with God. We must be constant in the profession of his truth: in all things labouring to approue our selues vnto GOD, keeping faith and a good conscience, which hath the promise of this life, and that which is to come. And wee must euer entertaine this holy resolution, that  
nothing

nothing should draw vs from God and godlinesse. *This is our reioycing (saith Paul) the testimonie of a good conscience; that is in simplicitie and godly purenesse, and not in fleshly wisdom, &c.* This yeelds vnto vs much comfort, that our hearts can witnesse with vs, that wee haue done our duties in obedience to Gods will.

2. Cor. 1. 12

Verse 4.

*Do well (O Lord) vnto them that be good and true of heart.*

**T**HE Prophet saith not heere: doe well Lord to the perfect, and such as offend in nothing, but to the good and true of heart. The good and true of heart are they which are of a single



single, sincere, and vpright heart: for these are they which are most accepted of God, although they also through infirmities doe some times offend.

Heere is matter of great comfort to the Children of God, that fall of weaknesse and infirmities into the same sinne after repentance: and such is the depth of Sathans temptations, that he tels them that the Children of God fall not into the same sinne againe after their repentance, if they doe hee telleth them, that there is no place for a second repentance, but this is false, for the promises of God are without limitation of times, or consideration of finnes, or respect of persons: he will receiue to mercy all repentant sinners, whether their finnes be committed before or after repentance, whither once or often,

often, so that they renew their repentance, according as they haue sinned anew. This pardon Christ himselfe publisheth: *Come vnto mee all yee that are wearie and heauy laden, and I will refresh you.* Yea, the Lord inioyneth vs sinfull men to forgiue our Brother seauentie times seauen times, if hee turne againe and say it repenteth me.

Mat. 11. 28.

So that wee see, this is a maruellous comfort to all such as groane vnder the burthen of sinne, that haue fallen through infirmitie into one sinne often: let not such be discouraged, but assure themselves that albeit with *Peter* they fall often, yet with him if they repent truly, and weepe bitterly for their sinnes, the Lord is mercifull to forgiue them their sinnes, not that wee

P                      should

23270



Pfal. 103.

should liue proudly, presumptuously, stubbornely, and obstinately against him, but if wee fall through frailtie, *Psalm 103. The Lord knoweth whereof we be made, hee remembreth that wee are but dust.*

The Child  
of God not  
alwayes at  
one stay.

Hence wee learne, that the Childe of GOD is not alwayes at one stay: but there is an enter-course in the estate of a Christian man or woman; sometimes full of comfort, ioy, and peace of conscience, and sometimes againe heauie and sad; yea, full of sorrow and perplexitie, even as a man in an ague; sometimes sicke and sometimes well: and as it is with trees, sometimes winter, and sometimes summer. This is the state of all Gods Children; as *David, Ioseph, Hezekias, Iob, &c.* and

and continuall experience proo-  
ueth this : that the estate of Gods  
Children ebbes and flowes , hath  
their change when as they walke  
directly and vprightly with God,  
then they haue peace and com-  
fort, but when that they start a-  
side, and commit some wicked  
sinne, then they finde torments  
of conscience, and great grieve of  
mind.

This shewes vs, what is the  
state and condition of the Childe  
of GOD in this life, hee is not  
so heere sanctified, as that hee  
feeles no corruption of sinne to  
hange about him, but rather such  
a one as feeles the burthen of  
his corruptions, hindering him  
in this his course of Christiani-  
tie, vnder which hee grievously  
sighes and groanes, labouring by all



good meanes to bee disburthened. Indeede it is a matter of great comfort, to feele the graces of Gods Spirit, as Faith, Loue, &c. but no Childe of GOD can alwaies feele the comfort of grace, but as fire that is raked vp in the ashes, it is hid from his feeling for a time, but at the length it will breake out againe, to his great ioy and comfort.

Well, seeing this is the state of Gods Children heere: they finde great peace and comfort, sometimes grieve and sorrow: let vs not bee to much discouraged, but rather when as by our falls and slippes, wee haue weakened our comfort, let vs intreat the Lord to renew our comfort againe, let vs doe as a poore traveller, who if he misse his way,  
and

and goe out of it, he will hasten  
into it againe, and trudge and  
plucke vp his heeles with all speed  
to recouer that which hee hath  
lost.

So let vs when we haue sinned  
and gone out of the way, make  
hast to returpe: and as a man that  
hath beene long sicke, and growne  
feeble and weake, will vse all  
meanes to gather vp his crums,  
and to recouer his former strength  
again. So let vs when wee haue  
lost some part of our comfort  
and heauenly strength, let vs I  
say vse all blessed meanes to re-  
couer our former health and com-  
fort againe. Let vs pray much,  
reade much, heare much, and  
meditate much; let vs bewaile our  
former sloth, and make our steps  
more vpright in time to come to  
Gods kingdome, &c.



A purpose  
not to sinne,  
the marke  
of a sancti-  
fied Heart.

Psal. 50. 17.

Note heere, that it is the  
speciall fruite and marke of a  
sanctified Heart, and of the  
Minde renewed, to haue a pur-  
pose not to sinne; but in all  
things to please God, and to  
doe his Will, to walke with  
God in all his Commaunde-  
ments: Whereas on the con-  
trarie, when a Man hath a pur-  
pose to liue in any knowne  
sinne, it is a fearefull and a  
manifest signe of a naughtie and  
wicked Heart: For when the  
Heart is truely sanctified, then  
will bee brought this right Spi-  
rit, not to sinne in any thing:  
I doe not say, that the Man  
sanctified and regenerate, doth  
not sinne at all; but hee hath  
no purpose to sinne, no de-  
light in sinne, but beareth a  
constant purpose in all things  
to

to please God : When hee can  
say with *David*, *I haue refrayned*  
*my feete from euerie euill way.*

Againe, *Hee that is borne of*  
*God, sinneth not* ; that is, with  
full purpose of heart, with de-  
light in Sinne : and as they  
purpose not to sinne, so they  
endeuour it ; they are afraid,  
and suspect themselves, shunne  
the Occasions of Sinne, and  
strive against their owne Cor-  
ruptions, and Sathans Tempta-  
tions.

John 3.9.

Gen. 39.9.

This Doctrine doth eident-  
ly conuince the greatest num-  
ber to bee such, as neuer had  
the true Worke of Sanctifi-  
cation wrought in them : Their  
Hearts bee not sanctified, and  
their Mindes are not renew-  
ed : Why ? Namely, because  
they want this marke and fruite



of a sanctified heart: for though they heare of their sinnes, bee told of them, and the fearefull iudgements of GOD denounced against them; yet they will not leaue them nor forsake them, but will continue in them; yea, though it cost them the losse of Gods fauour, and the losse of their owne soules, let vs not deceiue our selues. Let vs try our hearts by this rule, whether they bee sanctified or not: dost thou finde a dislike of all sinne, and an hatred of them? Hast thou a constant and resolent purpose, no more to sinne against thy G O D wittingly and willingly? hast thou a resolute purpose, by the grace of GOD to walke before him all thy dayes; this is a signe of a pure and vpright heart, and that it is sanctified.

But

But doest thou finde no such resolution, no such purpose? but rather contrarie, a purpose to runne on in them, let man say what he can: in Lying, Stealing, Drunkenesse, Whoredome, Ignorance, Contempt of the Word, &c. Say what thou wilt, professe what thou wilt, it is a cleare case thy heart is naught, it is filthie, not sanctified. For it is impossible, that a man should haue true repentance, and an heart truely sanctified, and yet keepe a purpose to liue in his knowne sinnes. And therefore it conuinceth all such to be impenitent sinners and notorious hypocrites: yea, if they leaue many sinnes, and yet purpose to liue in one, it argueth the heart is not sanctified. *Herod* left many, yet liued in Incest, &c. Know this therefore, whosoever thou art, that

Mark. 6.



that if thou takest libertie to thy selfe to liue in any knowne sinne, thou canst haue no assurance that thou art yet within the couenant of Grace, Blessednesse is no part of thy portion, *Hee must become a new Creature, that shall enter into the new Ierusalem.* For, according to *Dauids* speech, if wee regard any one Sinne in our hearts, the Lord will not heare vs.

The young man in the Gospel remembred many sinnes, and iustified himselfe, as cleare from the breach of the Commandements in the second Table; but his Couetousnesse, which was in his heart, hee remembred not. And therefore, when our Saviour bad him goe sell all that hee had, and giue to the poore, hee went away for-

sorrowfull, for hee had great Possessions.

Math. 19.  
21, 23.

Wherefore, wee must resolute our selues of the great necessitie of this point, of generall reformation of all sinne, condemning our selues for euery sinne: for if wee liue and lye but in one sinne, that one sinne is a sufficient weight, to presse vs downe to Hell. Let vs therefore cast euery sinne away, which is as great weight, and lay aside euery sinne with which we are beset.

Heb. 12. 1.

This Doctrine may serue for the comfort of Gods Children, who are much grieued for their sinnes, and infirmities, when they fayle and come short of good duties, and sometimes start aside; as sayth Saint James, *In many things wee sinne all, and the iust Man falls seven times a day:*  
but

Iam. 3. 2.



but if thou canst truely say, it is against thy purpose, I hate the sinne I commit, I condemne it, I had no purpose to doe it, my desire was to please God: then thou mayest haue comfort, thy heart is found, God will not condemne thee for it, *The Lord will spare his children, as a father his onely sonne.* A child is going to Schoole, and his purpose is to to doe; in the way he falls into some companie, and staves there too long, and playes the truant, but it is against his purpose: euen so the child of God purposeth to serue God, and to please him in all things, and hath no purpose to sinne; but by some temptation of the Diuell, or allurements of the World, hee is overtaken: *I doe the euill I would not, I cannot doe the good I would, but I delight in the Law of the*

*the Lord concerning the inner Man.*  
 This is *Pauls* comfort, and this is  
 the comfort of all Gods children:  
 if they can truely say, *I doe the e-*  
*uill I would not, I delight in the*  
*Law of God;* that God will accept  
 the will for the deed.

Therefore let this be thy com-  
 fort: A prisoner that hath escaped  
 out of Prison, would fayne goe  
 twentie miles in one houre; but  
 by reason of his Bolts and Fet-  
 ters he cannot goe one mile. It  
 is thus with Gods children: Here  
 they would faine escape from the  
 prison of sinne, and shake off the  
 Fetters of vngodlinesse, that hang  
 on so fast; but so long as the  
 Fetters are on, and they clothed  
 with the garment of the flesh,  
 there will corruption leake out of  
 them. It is Gods great mercie  
 vnto the godly, that they haue  
 free-

Heb. 12.1:



freedome of Spirit, that their Soules are at libertie, and that they can sigh and grone, and desire to be eased.

Phil. 3. 4.

Our perfection in this life is rather in desires, then in deeds. Satisfaction shall follow desires, and God shall give vs more then we desired. Mat 5. 6.

Our perfection in this life, is rather in godly desires, then in a full obtayning of things desired: yet haue the godly this comfort, that where desires goe before, satisfaction shall follow; for the Lord hath promised to fulfill the desires of them that feare him: *Blessed are they who hunger and thirst for righteousness, for they shall be satisfied.* Yea, sure it is, how great soeuer our desires bee, wee cannot desire so much as the Lord hath to give vs: for *hee is rich in mercie, able to doe abundantly, aboue all that wee can aske or thinke.*

Example hercof wee haue in

*Zac-*

*Zaccheus* : Hee desired but to see Christ ; and hee got not onely a sight of him , but familiar speech of him : yea , Christ went to his House , and dy-  
ned with him , and made him , by grace , the Child of *Abraham* .

Luk:19.3.

So shall the Lord doe to all his Children ; hee shall giue them more then eyther they desired or looked for at his hands : *For the heart of man cannot understand those things which God hath prepared for them that loue him.*

Oh the riches of Gods vn-  
speakable mercie ! Oh the endlesse  
comfort and felicitie of all those  
that truly and vprightly remem-  
ber God , and seeke his glory with  
their whole heart ! This com-  
fort wee haue , that if wee aske  
any

23270



any thing in prayer, wee shall receive it : *whatsoever wee aske, wee receive of him, because wee keepe his Commandements*, and doe those things which are pleasing in Gods sight. If we reade the Scriptures, heare the Word, &c. blessed shall we be if we keepe it : according to that in the Revelation, *Blessed is he that readeth, and they that heare the wordes of this Prophecie, and keepe those things which are written therein* : Our Goods, Cattell, Corne, and all things belonging to vs, shall be blessed of God, if we remember to obey his voyce, and to doe as he would haue vs : yea, our children shall be blessed after vs ; for, *Blessed is the upright man, and blessed shall his seed be after him* : Yea, as David speakerh, *Blessed is the man that meditates in the Law of God day and night,*  
for

comfort in the creature : yet shall  
 hee bee forced to acknowledge  
 that *all the labour under the* Eccles. 1.  
*Sunne, is but vanitie and vexati-*  
*on of spirite* : there is a short a-  
 bridgement of our life. *Man com-* Job 6. 4.  
*meth into vanitie and goeth into*  
*darkenesse* : it is no better if wee  
 do no more but follow the course  
 of nature. Let vs therefore goe a-  
 boue the Sunne, seeke rest, ioy,  
 and contentment in our God, in  
 whom onely it is to be found.

As for such as turne backe vnto  
 their owne wickednesse, the Lord  
 shall leade them forth with the e-  
 uill doers: but *peace shall be vpon Is-*  
*rael*. There hath beene of this sort  
 of men euer since the Apostles  
 time which hath corrupted the  
 Church, and with a shew of holy-  
 nesse deceiued the simple, which  
 because God punisheth them not

R

but



but spareth them, and suffereth them to prosper in this world, become so proud, that they will be counted amongst the holiest, and of the world are so commonly taken. Wee see, that not onely the godly are mixed with the wicked in this world, but in the Lords floore also the wheat lyeth hidden vnder the chaffe. Wee must pray therefore, that God would bring these Hypocrites to light, and giue vnto them their iust punishment, with the workers of iniquitie; then shall peace ensue to the Church of God: for whiles the Lord powreth forth his iust vengeance vpon the wicked, which vex and persecute his true members, he gathereth together the good and vpright of heart, and openly declareth his fatherly good will and tender loue towards them.

This

This doctrine serues to let many men see their folly: they hope to be saued, and make full account when they die, to goe to God: but yet shall neuer come there, because they are not in the wayes of God. If a man should say he would goe from Yorke to London, & yet shall hold the direct way to Barwicke, would not euery man laugh at him? so is it with him that waikes in the path of perdition, and yet saith he will come to Heauen. Aske them what way they wa'ke in, and they must needs giue themselves the lye, if they say it is Gods way. And in this conceit, thousands are deceiued, and slip into their place before they would, or be aware.

First, some walke in the blind way of Ignorance, a darke and vncomfortable Way, as Men

R 2

wal-

Many by-  
wayes bea-  
ten by ma-  
ny.



walking in the night, in which is no safetie nor direction: numbers care not for the Lanthorne of the Word, and walking in the night, know not whither they goe, nor where they shall lodge. Aske Papists what way they are in? Oh, they are in the way of Catholikes, in the way wherein the Martyrs and Confessors died, in the way of their Fore-fathers, what way soeuer it be. And I would this Ignorance were among them onely: but (alas) it is the way of too many, who profess the Light.

Secondly, some walke in the crosse wayes of Superstition, and mens Deuices, as many of our people; who thinke Common prayers better in Lent then all the yeere after: and some can be deuout on high dayes, and come to Church;

Church; but other dayes Gods Service is not so effected. And some receiue the Sacrament at Easter, and they were damned if they did not: but all the yeere besides, the Sacrament hath no sweetnesse. These are superstitious wayes; whereas Gods wayes are the same, and to be walked in with the same affection.

Thirdly, some goe in the crooked wayes of Humane Reason, Will, Policie, and Affections, and cannot yeeld to the Wildome of God: their owne Lusts are their Lawes; who should controll them? Here is an infinite number of Rodes, all of them full of wanderers from God: whereas Gods way is but one, and of Gods describing, cleane contrary to mans corrupt Reason, Will, Affections, and Conuersation.

R 3

Fourth-



2. Pet. 2. 2.

Fourthly, some goe in the detestable and damnable wayes of wilfull spurning against the truth: *Many shall follow their damnable wayes, by whom the way of truth shall be euill spoken of.* Is it not damnable ynough for men to walke on in the wayes of damnation themselves, vnlesse they rayle at the way of truth and life?

Fiftly, some walke in the filthie myrie wayes of voluptuousnesse & profanenesse, as foule Fornicators, Drunkards, Gamesters, Gluttons, Epicures, daintie and delicate persons, who seeme to be made for nothing but idlenes, & effeminate care of their skin, & fruition of their owne sensuality & appetite: to such *Salomon* speaketh in the person of the yong man, *walke in the sight of thine eyes, and in the lusts of thine heart, but know that for all this thou must come to Iudgement.* Last

Lastly, numbers walke in the rugged, stonie, thornie, and clayie wayes of Earthlinesse, Couetousnesse, Vsurie, and Oppression, setting themselves fast in the gall and guile of earthly-mindednesse, not hauing power ouer themselves to stirre hand or foot to Heauenward: *where their Treasure is, there haue they locked vp their hearts too;* or rather burying them (for so they may, being dead) in the earth and earthly desires: the Heauen that they wish for, they haue; what then care they for any way that leads to another?

First wee learne hence, that in our Christian conuersation there should be a continuall progresse in godlinesse. *For as in walking (saith Basil) the steppes of the feet by a mutuall strife among themselves are changed, in such sort,*

R 4

that



Bern.

that the foot which now is hindmost, is formost next, continuing alway this motion, till we come to the place of our rest: so should there be in the Christian such a continuall promoting of his heart toward God, that the affection which this day is behind, coldest in the love of God, slowest to obey him, should the next day be made formost: For in this life nothing standeth in one state; it is most certaine, that hee that goes not forward, goes backward. Yet I would not so be vnderstood, as if the Christian had not his owne fainting and falling in the way of godlinesse: yet blessed be God, who keepes our Soules in life; wee so faint, that wee reviuue; we so fall, that wee rise againe: of our former Follies, wee learne to bee wise; of the experience of our weaknesse, wee gather strength: we

we walke then more warily, because so oft we haue stumbled and fallen: of our sinnes we make vantage: he who is truly penitent walkes alway in sorrow and feare, because hee hath fallen so oft in feare, least hee should fall againe.

Secondly, let vs be circumspect both to preuent and recover our selues out of our fals in this way, by reason of Sathans fierce temptations, the weaknesse of grace, & the frailtie of the flesh. Many are the fals and knocks of the best: *In many things we sinne all*, saith S. Iames, and who knoweth his errors: Now if we will preuent these, we must beware of occasions of sinne, as a traueller steps ouer stones & rubs in his way. *Eue* preuented not the occasion of her fall when shee entered talke with the Serpent. Wee must make a couenant with our eies,

What to be  
done in our  
fals:

Psalm 19. 12.



cies, not to looke vpon a Woman, nor on the wine in a cup. We must watch ouer our selues, both alone and in company, and not run into bad company, least we come home by weeping crosse, as *Peter* did. Secondly, we must not lye in our fals: a man in his iourney, if hee fall and lye still, shall neuer come to his wayes end: and if hee rise quickly, though it hinder him a little, it shall not bee much. The Saints all of them recouered themselves out of their fals, by renewing their Faith and Repentance. A man out of his way must come backe againe: the sooner he returns the lesse is his labour: *Peter* presently went out and wept bitterly, and so was restored to Christs fauour.

Thirdly, suppose thy fals be grievous, and often into the same sins,  
yet

let them not hinder thee still out of the way. For as the Childe of GOD must neither presume nor purpose sinne: so must he not despaire of rising, hauing fallen into sinne, seeing the promise is; that *if a mans sinnes, for hainousnesse, be as red as scarlet, vpon his true repentance, they shall bee made white as snow*: And the parable reacheth, that *if a sinner offendeth seuen ty times seuen times in a day, and as often truly repent, he shall be as oft forgiven*. Fourthly, after such falls, we must be more warie and careful, least we fall in the same manner. A man, yea, a beast will be more careful, when it comes by the same place where it caught a fall: yee cannot get it into the same hole againe. *Dauid* no doubt, would not count the Tribes againe, after that fall in numbring them.

Third-



Thirdly, hold on in this way constantly with perseuerance: for the end of a worke crowneth it, and the end of a way gladdeth and resteth the wearie traeller: and this rest is without end. Many set forth on this way, but are discouraged by the hardnesse of the entrance: whereas if they were a little entred, the way would be pleasant, and the yoake of Christ easie and sweete. Others haue gone yet further, but at length looke backe; yea, goe backe, when a man would haue thought they had escaped the filthinesse of the world: and these haue lost a great deale of labour and comfort. Others, yet farther then they, as the bad earth, euen so farre as a man could perceiue no difference betweene them and sound Christians: and apparent difference was there none but in perse-

perseuerance, and yet wanting soundnesse, haue suffered shipwracke euen at the hauen, and so their former righteousness is all forgotten: a great deale of way they had gone, and much worke had they rid, whereof they shall neuer see crowne nor comfort. Oh beware of wearinesse and relapse! As towards the end of his way the traveller is most cheerefull: so should we, and the rather; because, first, every one affects a good end, euen *Balaam*: and will we not endure a little difficultie for it.

Fourthly, seeing there are a number that deceiue themselves about their estate in which they are: thinking that their waies are right, when God knowes, they are the pathes that leade to hell: they boast of their supposed good, when indeed it is nothing but a meere delusion



lusion of the Diuell to blinde the eyes of their minds, to make them seeme: that which they are not: they boast and bragge of Iustification, and yet liue without Sanctification: Such people are out of the way, and all this while they doe nothing else but deceiue their owne soules: for he that is Iustified, is also Sanctified: and after Iustification, there will follow Sanctification. Wouldst thou then know, whether thou hast thoroughly and effectually remembred thy fals, and art conuerted, and that God hath Iustified thee:, in pardoning and forgiving thee all thy finnes, and acquitting thee from the guilt and punishment of thy finnes, and that God accepts thee through Christ as righteous before him, and that thou shalt neuer be condemned for thy sinne: then

then examine thy Sanctification: Doest thou leaue thine waies, and walke in the waies of GOD? Doest thou vse all good meanes to come to saluation, and auoide all occasions which might draw thee to destruction?

In a word, doest thou deny thy selfe, and wholly resigne vp thy selfe to bee guided by Gods Spirit in all things? then thou art Sanctified, and so maist approoue thou art Iustified, else not. *Now there is no condemnation to those which are in Christ Iesus.* There is Iustification; who are such as walke not after the flesh, but after the Spirit: there is Sanctification. It is the end of our new Creation and second birth, which God hath ordained, viz. to walke in good works.

Lastly,

Rom. 8. 1.

Ephc. 2. 10.

Psal. 125. 5.



Pro. 28. 13.

2. Cor. 7. 1.

Lastly, in a word, vtterly to renounce all sinne, to hate, loath, detest and abhorre it : so as to haue nothing to doe any more with it, but to vow and resolute against it; and so leaue it and forsake it, and daily more and more to be out of loue with it and our selues for it, is a most true signe of him that hath rightly searched himselfe, and is truly conuerted : and such a man shall obtaine mercy at Gods hand in this world, and euerlasting mercy in the world to come. *wherefore seeing we haue these promises, let vs cleanse our selues from all filthinesse of the flesh and spirit, and finish our sanctification in the feare of God.* Signifying, that it is not sufficient to purge our selues in part, but it must be both from internall corruptions of the soule : as also the externall pollutions of the body, and

and to labour for the feare of God,  
without which wee are impudent  
and bold in committing of vn-  
cleaneesse, which wee would not  
dare to attempt, if the feare of  
God were firmly settled in our  
hearts : teaching vs also, not to  
make a shew of holines for a time,  
but to goe on constantly, and to  
finish our Sanctification, dayly  
proceeding in a holy course : ad-  
ding more holinesse still to more :  
that so holding out vnto the end,  
we may receiue the end of our  
Faith, the saluation of our soules.

*For he that continueth vnto the end,  
he shall be saved.*

1. Pet. i. 9.

S

PSALME





## PSALME 126.

*when the Lord brought againe the  
captiuitie of Sion; wee were like  
them that dreame.*

The Argu-  
ment of the  
Psalme.

**T**ouching the Captiuitie,  
whereof the Prophet spea-  
keth in this Psalme. The In-  
terpreters doe not agree. Some  
vnderstand it to be meant of the  
Captiuitie of *Babylon*; some of the  
Captiuitie vnder the *Romans*, other  
some do thinke, that the Prophet  
meaneth heere, all the Captiuities  
and deliuerances of the Prophet,  
according to that promise, that if  
they should at any time be led into  
Captiuitie for their transgressions,  
and

and by repentance should returne vnto the Lord, he would shew mercy vnto them, and bring them home into their land againe: but in mine opinion, they go neere to the sence and true meaning of the Psalme, which doth referre it to that great and generall Captiuitie of mankind vnder Sinne, Death, and the Dewill, and to the redemption purchased by the death and bloodshedding of Christ, and published in the Gospell, for this kind of speech which the Prophet vseth here, is of greater importance, then that it may be applied onely to these particular Captiuities. For what great matter was it for these people of the *Iewes*, being as it were a little handfull to be deliuered out of temporall Captiuitie, in comparison of the exceeding & incomparable deliuerance,

Of what manner of Captiuitie this Psalme treateth.



whereby mankind was set at libertie from the power of their enemies : not Temporall, but Eternall, even from Death, Sathan, and Hell it selfe; wherefore we take this Psalm to be a Prophecie of the Redemption that should come by Iesus Christ, and the publishing of the Gospell, whereby the kingdome of Christ is advanced, Death and the Diuell, with all the powers of darknesse are vanquished. This Psalm being thus generally vnderstood, may afterwards be applyed to euery particular deliuerance.

Verse

## Verse 1.

when the Lord brought againe the  
Captiuitie of Sion, wee were like  
them that Dreame.

**B**Y *Syon* is signified that people  
which had the promise of the  
comming of Christ. For Redemp-  
tion and Saluation was first promi-  
sed to the people of *Syon*, and to  
the children of *Abraham* after the  
flesh.

This people was in bondage  
vnder the Law, and by the Law vn-  
der the Captiuitie of Death and  
Sinne. Now if this people com-  
plaine of their Captiuitie, and sigh  
for their deliuerance, what shall we  
thinke of the *Gentiles* which liued in  
Idolatrie, and in their owne losts,  
without any Law, & without God,



he could not therefore haue signified a more generall, and more grievous captiuitie, then when he saith; That his owne people of *Si-on* did long for this deliuerance, which in outward appearance, was most holy, and vnder *David* and *Saul* did mightily flourish. But behold how liuely he setteth forth that ioy which should follow this deliuerance: we shalbe (saith he) like them that dreame. By this kind of speech he expresseth the greatnesse of their ioy; meaning that this ioy and gladnesse should be so great, that the heart of man should not be able to conceiue it: as if hee should say, when he shall heare of. Yea, when we shall indeed feelee and inioy this deliuerance from sinne and death, so farre passing all that we could hope or look for, the ioy thereof shall be so great, that

that it shall seeme to vs but as a dreame. For so wee see it come to passe also, euen in particular deliuerances, when God suddenly deliuereth his Seruants out of any great trouble or affliction: So it happened to *Peter*, when he was deliuered by the Angell out of prison. Likewise, when it was said to *Iacob*: *Ioseph thy Sonne liueth, and ruleth ouer all the land of Egypt*. He was as one raised out of a dreame, and could not beleue it vntill that it was shewed vnto him by certaine tokens to be true indeede.

Acts 12.7.

Gen. 45.19

Heere then is set forth vnto vs, the inestimable grace whereby we are redeemed through the blood of the Sonne of God: who did not spare himselfe and his owne life, that hee might set vs free from the power of the Deuill,

236/10



the wrath of G O D, Death and eternall Damnation ; but mans heart is not able, as is laid, to comprehend these things. The more feeling and taste he hath thereof, the greater alacritie and courage hath he to goe through all dangers : the lesse feeling he hath, the more he is shaken with terrours, and at the length looking backe to *Egypt* with the *Israelites*, seeking other helps.

Our heart therefore must wholly rest in this Redemption, and wee must labour to haue some part of this taste and feeling, which the Prophet rightly compareth to a most ioyfull and pleasant Dreame.

We see heere the *Iewes* were so glad of their deliuerance out of the Babylonish Captiuitie, and their returne thence, that they scarce

scarce could belecue whether it was not a Dreame. Our Captiuitie was farre greater; being vnder the Curse of the Law, sold vnder Sinne, Bondslaues vnto Sathan, and Sonnes of Wrath: Which Bondage could wee rightly acknowledge, our Deliuerance would be farre more gratefull then it is. Our Deliuerer was not *Moses*, nor *Ioshua*, nor *Zerubbabel*; but the Sonne of God: of whom they were Types, both in the first Induction of that People out of Egypt, into that Land; and in their second Reduction backe againe. He, by putting himselfe into the Prison of our Flesh, and in that Flesh, by suffering that execrable Death, and all the Sorrowes of it; freed vs from the guilt of Sinne, appeased  
the



the wrath of God, abolished eternall Death, and destroyed the Devils Kingdome. Now, the Sonne thus freeing vs, wee are free indeed. Oh, the greatnesse of this deliuerance should astonish vs, whereby we auoid those great and insuperable euils, which otherwise had for euer oppressed vs.

This serueth to comfort all Gods Saints, and all the Elect, who can find this, that they are redeemed; a comfort of all comforts: for what can comfort the Heart of Man more, then to thinke of that glorious Victorie in Christ Iesus? that whereas before they were in the state of damnation, now they are restored into the state of saluation; whereas before the Deuill held them bound, hand and foot, in bondage

dage and in slavish thraldome,  
yet now the Snare is broken, and  
they are deliuered. What can be  
more comfortable and ioyfull to  
the poore Prisoners, that haue  
lyen so long in the Dungeon,  
haue beene arraigned at the  
Barre, condemned as Guiltie,  
and the Sentence of Death de-  
nounced? then to heare the King,  
for such a Friends sake, hath gran-  
ted their Pardon: How much  
more ought all the faithfull mem-  
bers of Christ to reioyce, when as  
they see that there was no way  
with them but Hell, there to haue  
perished, and to haue beene dam-  
ned, Soule and Body for euer:  
yet that good God of Heauen  
and Earth, He, for Christ his sake,  
hath granted this Pardon; that  
being redeemed, they may liue  
for euermore.

*Reioyce*



Isaiah 52.9.

Isaiah 54.  
1, 5.

Isaiah 43.1.

Reioyce therefore, and be glad, ye which once were desolate, and in heavinessse, lift up your heads with ioy, be glad, and comfort your selues together, for the Lord hath comforted you his people, he hath redeemed you his chosen; as Isaiah breaketh forth into ioy, and reioyceth: For he that made thee is thine Husband, whose Name is the Lord of Hosts, and the holy One of Israel; that mighty God of the whole world, he is the Redeemer: and with everlasting mercy haue I had compassion on thee, saith the Lord thy Redeemer. Thus the Lord comforteth his people himselfe, saying, Feare not, be of good courage, for I haue redeemed thee, I haue called thee by thy name, thou art mine. Again, Reioyce ye Heauens, for the Lord hath done it, shout ye lower parts of the Earth, burst forth into prayes ye Mountaines, O Forrests, and every Tree therein: I haue

haue put away thy transgressions like  
 a Cloud, and thy sinnes as a Myst; I  
 haue redeemed thee. It is a great  
 comfort, when a Man is in trou-  
 ble, to call to mind the gifts of  
 God that made him, sayth Gre-  
 gorie in his Moralls: For as  
 sweete Oynment doth not one-  
 ly delight the Smell, but is a spe-  
 ciall remedie against things that  
 smell ill; so the remembrance  
 of good things is a comfort to  
 a Man in Euill and Aduersitie,  
 sayth Ierome. Wherefore to con-  
 clude this Point, I end with that  
 Exhortation of Saint Paul him-  
 selfe: Comfort your selues one a-  
 nother with these words, and the  
 Lord will deliuer you from euery  
 euill worke, and will preserue you  
 vnto his heauenly Kingdome; to  
 whom be prayse for euer and euer.  
 Amen.

Isaiah 44.  
 22.

2. Thess. 4.  
 18.

Seeing



Seeing therefore it is certaine, that reprobate persons haue no part in this redemption, nor wicked vnbelceuing impenitent sinners, but onely the Elect: This serues for to terrifie the vngodly, to amaze them, to feare themselves, as not being in the right way; but such as are vnder the Curse, in the state of Damnation, guiltie of eternall Death, such as shall be partakers of the second Death: which is a separation both of Soule and Body from God, and an adiudging of them to perpetuall torments in Hell, *where shall be weeping and gnashing of teeth.* Which must teach them to turne from their wicked wayes, and returne to God, from whom they are fallen, and labour to vse the meanes of their saluation, and to goe out of themselves, flying

flying to the Throne of Gods  
Mercy; most humbly beseeching  
God for pardon and forgiuenesse,  
that so their part may be in this  
redemption, and God may re-  
ceiue them into his fauour: with-  
out which repentance, they must  
needs perish, *Except yee repent,*  
*yee shall all perish:* This is that our  
Saviour Christ himselfe hath fore-  
told, saying, *He that shall not be-*  
*leeue, shall be damned.* Those that  
know not God, and obey not his  
Word, shall be punished with  
euerlasting perdition from the  
presence of the Lord, and from  
the glory of his power. Againe,  
*All those shall be damned, that be-*  
*leeue not the truth, but haue pleasure*  
*in vnrightheousnesse.*

Luk. 13. 32

2. Theff. 1. 9.

Goe to now, yee Rich men,  
wicked and prophane weepe and  
howle for your miseries that shall  
come



come vpon you: You that trust in your vncertaine Riches, yee haue no part in the Redemption by Iesus Christ. Goe to now ye that will not beleue, you that will not amend nor repent, nor leaue your filthie lewd courses; little thinke you of the Iudgement Day, wherein euery one of you shall rise to giue vp your Accompts, where the Booke of Gods Providence and the Booke of your owne Consciences shall be layd open before you: and there shall you be arraigned at the Barre of Gods Iudgement; and being condemned as Guiltie, as hauing no part in this Redemption, you shall, will ye, nill ye, haue that fearefull Sentence of eternall Death pronounced against you, *Goe ye cursed into everlasting fire.*

Seeing

Seeing then that it is proued,  
that onely the Elect are redem-  
med, and they onely saued; it  
doth teach vs to labour to be in  
the number of the Elect, and  
chosen Seruants of God: and  
not onely to talke of our Electi-  
on, and discourse of it, and rea-  
son about it, as many will doe,  
and that too curiously, and more  
then is reuealed, or necessarie to  
be knowne; but to labour to ga-  
ther vpon sound ground, that my  
part in particular, and thy part  
in particular is in this Election:  
that wee may say truely, vpon  
good prooffe, by euident testi-  
monie and infallible Arguments,  
especially from holy Scripture,  
euery one by himselfe; I thanke  
God from the ground of my  
Soule, I trust I am one whom  
the Lord hath elected out of that

T

cur-

232/10



2. Pet. 1. 10.

curled Race of Mankind ; I am one, whom among so many thousands reiected of him , my good God hath chosen, to obtaine Salvation by Iesus Christ. This is that which the Apostle *Peter* doth so labour in, earnestly exhorting all of vs to *giue all diligence, to make our Calling and Election sure.* From which words of the Apostle wee are to note, that it is no trifling matter, or slight businesse, no matter of dallying , or delaying, nor any matter arbitrarie, or of indifferencie ; but a worke that requireth great labour, paine, and trauell, great industrie, and diligence, a matter of absolute necessitie, to make our Election sure. Herein consisteth all our hope, in this is continued our happinesse and felicitie, and by this are we assured of Heauen, and Life eternall,

shall, and that vndoubtedly we shall  
be saued: haue this, and haue all;  
and want this, and want all.

Now, whereas this is commonly obiected, If I be elected, it is no  
matter how I liue, and so of the  
contrary.

O biectn.

I answere, That where God  
hath appointed the end, there he  
hath appointed the meanes to  
attayne to that end: the end is  
Life eternall, which none shall  
euer attayne, without the vsing  
of the true meanes. This I proue  
plaine out of Saint *Pauls* words.  
God hath chosen vs: To what  
end; to liue as wee list: no, sayth  
*S. Paul*, but that we should vse the  
meanes, studying true pietie and  
holynesse: *He hath chosen vs in him*  
*before the foundation of the world;*  
to this end, *that we should be holy,*  
*and without blame before him in loue.*

Answere.

Eph. 1. 4.

T 2

This

23270



1. Cor. 6.  
20.

Luke 1. 74,  
75.

This teacheth vs to liue in a continuall course of glorifying of God both in Body and Soule: for wee are not our owne, but wee are Christs; *Ye are not your owne, for ye are bought with a price, namely, the blood of Christ.* Therefore glorifie your heauenly Father both in Soule and Body, for they are both his. This is the end of our Redemption, and deliuerance from our spirituall enemies, *That wee should serue God, without seruile feare, all the dayes of our liues, in righteousnesse and holinesse before him. Vprightly: For the grace of God, that bringeth saluation vnto all men, that is, all sorts of men, hath appeared, teaching vs, that wee should denie ungodlinesse, and worldly lusts, and that we should liue soberly, that is, in regard of our selues: Righteously, in regard of*

our neighbour : Godly, in regard  
of God himselfe. For Christ Iesus  
he is our Sauour, who gaue himselfe  
for vs, that hee might redeeme vs  
from all iniquitie, and purge vs, so  
that we should be a peculiar people vnto himselfe.  
Zealous of good Workes : His  
blood, which through the eternall  
Spirit offered himselfe without  
fault to God, doth purge our Con-  
science from dead workes, to serue  
the living God. wee are a people  
that we should shew  
forth the vertue of him, that hath  
called vs out of darkenesse into his  
maruellous light.

Of all the workes of Mercie,  
this chiefly ought to bee re-  
membred ; for it is the chiefest  
worke that God euer shewed to  
Man : And if any thing will, this  
will stay vs, and keepe vs from  
the contagion of Sinne. And as

T 3

it

Titus 2.  
11, 12.

Tit. 2. 14.

Heb. 9. 14.

1. Pet. 2. 6.



LU. I. 74, 75.

it is true, that none are redeemed, I mean, none can approue themselves redeemed, but those who are cleansed from sinne, and haue a care to forsake sinne: so it is as true, that none doe more keepe themselves from sinne, then those that doe dayly meditate of and remember their Redemption; it being the speciall end of our Redemption, to cease from sinne, and to serue God in righteousness and true holynesse all the dayes of our liues. As our Sauiour Christ, when hee had cured him that had beene sicke thirtie eight yeeres, meeting him in the Temple, hee, like a good Physician, giueth him wholesome counsell, and bids him *Sinne no more*: But first prepares him to this dutie, by calling to remembrance his mercie and fa-

your towards him, in healing of him: *Behold* (sayth Christ) *thou art made whole, Sinne no more.* Iohn 5.14.

So if we would seriously remember the love and mercy that God hath shewed, in redeeming vs by his Sonne, and the unspeakable love and care that Christ had on vs, to die such a cursed Death for vs; it would make vs breake forth with a full resolution of heart, and say by our selues: Behold, I am made whole, I am redeemed; I will therefore defile my selfe no more, I will leaue all sinne, I will sinne no more, lest a worse thing happen to me, and it would make vs practise the contrary vertues. When *Paul* would haue the Ephesians not to haue any fellowship with vnfruitfull works of darknesse, but to walk as children of the light, he doth first put them in mind of



Ephes. 5.  
8, 9, 10, 11.

Rom. 6. 2.

Psal. 103.  
2, 3, 4.

their new estate, and makes them to consider of it seriously, as being a notable means against sinne, saying, *Yee were once darknesse, but now are light in the Lord, walke as children of the Light, approoving what is pleasing to the Lord, and haue no fellowship with vnfruitfull workes of darknesse, but rather re-prooue them.* It is a manifest note of one redeemed, *to be dead to sinne*: and if we are dead to sinne, how shall wee any longer liue therein? Forget not therefore this wonderfull benefit of Redemption, sayth *Dauid* to his Soule. And surely, if this loue of Christ were truly remembred, it could not be that we should sinne so commonly against him, and so cruelly handle him by our sinnes, euen by crucifying him afresh againe, as wee doe.

First,

First, this Meditation, as it is a notable meanes to preserve vs from all sinne; so especially it keepeth vs from these, and stirreth vs vp to the practise of the contrary vertues. First, it banisheth all vnthankfulnesse, and stirreth vs vp to blesse and praise Gods Name, who hath done so great things for vs. This was *Dauids* Meditation and practise, *My soule praise thou the Lord, and all within mee shall praise his holy Name, and forget not all his benefites who redeemerh thy soule from destruction, &c.* This did *Zacharias*, thus did *Paul*, and so will all doe that do finde and feelee their part in this redemption.

Secondly, this Meditation will keepe vs from fainting vnder the Crosse, and make vs constant to vndergoe affliction, and without this we cannot doe either. Consider

Psal. 103.4.  
Luke 1. 68.  
1. Cor. 15.  
57.



Heb. 12. 3.

Verse 1. 2.

der and remember therefore Christ, which endured such contradictions of sinners against himselfe, lest yee bee wearied, and faint in your minds, and that we may cast aside euery sinne that hangeth on so fast, and runne with patience the race set before vs, let vs looke vnto Iesus, the author and finisher of our Faith. Heere we see, this is a great meanes against any sinne, as well as impatency, inconstancy, and the like, and holds vs in a continuall course of doing well, and walking aright in our Christian race.

Thirdly, this is a speciall dutie, enioyned vs in the right participation of the Sacrament of the Lords Supper, without which wee cannot receiue as fit guests, but unworthily eating and drinking our owne damnation. And therefore

fore Christ himselfe in his first Institution, gaue vs this in speciall charge; saying, *Doe this as oft as ye doe it in remembrance of mee:* repeating the same, to shew vs the necessitie of it.

1. Cor. 11.  
24. 25

Fourthly, this giueth vs comfort in sicknesse and at our death, and stayeth vs against despaire of Gods mercy, and at our death assure vs of endlesse mercy in the world to come: besides, al Gods blessings in this life temporally. For if we remember that he dyed for vs, and rose againe for vs: Some shall also rise with him from the death of sinne vnto newnesse of life here, and to immortall glory hereafter. For where our head and member Christ is, there also must we his members redeemed bee also: And if when wee were enemies to him, Christ died for vs, much

Rem. 5. 10.



Rom. 8. 1.

much more being now reconciled, shall we bee saued by him, as *Paul* saith; Now there is no condemnation to vs.

Iob 19. 25.

Fiftly, it maketh vs constant in all good duties, stedfast, and vnmoueable: it maketh vs rich in all good workes, when with *Iob*, we can say, *I know that my Redeemer liueth*. This is that which *Paul* remembred with thankfulnessse, and remembering it, did stirre vp himselte and others to abound in good workes, which none can doe but those that cease from sinne; *Thanks bee vnto God who hath giuen vs victorie through our Lord Iesus Christ: therefore bee yee stedfast and vnmoueable, alwaies abounding in the worke of the Lord. For as much as ye know, that your labour is not in vaine in the Lord.*

1. Cor. 15.  
57. 58.

Sixtly, in way of thankfulnessse; beware of turning backe to the seruice

uice of sinne, and obey the precept  
giuen to the blinde man, as hath  
bene shewed before. *Thou art made  
whole, sinne no more.*

Luke 7. 47.

Seuenthly, loue him much, who  
hath forgiven so much.

Eightly, studie to please him in  
all things, *Because thou hast deliue-  
red my soule from death, mine eyes  
from teares, and my feet from falling:  
I will walke before the Lord in the  
land of the living.*

Psal. 116. 8.

Lastly, magnifie and speake of  
this great deliuerance and saluati-  
on, as the Church did. *The Lord  
hath done great things for vs, where-  
of we reioyce: and say with Marie;  
He that is mightie hath done great  
things for me, and holy is his Name.*

Psal. 126. 1.

Luke 1. 49.

Verse



## Verse 2.

*Then was our mouth filled with laughter, and our tongue with ioy.*

**T**His Psalm hath in it a singular Maiestie, and therefore the Prophet useth here many figuratiue or borrowed speeches. By laughter he signifieth the voyce of the Gospel, for the Gospel should be to vs nothing else but ioy and gladnesse, especially if we compare it with the Law, for the Law terrifieth and killeth, whose vse and office is to breake and mollifie the hard and stonie hearts of the impenitent, as *Ezechiel* saith; for they must bee broken with this iron Scepter, as it were, and beaten downe to hell, as the Psalmist prayeth. *Let the wicked be turned into hell, and all*  
*Nati-*

*Nations that forget God:* For seeing they haue a heart of iron, and as the Prophet saith, A brazen forehead, they must bee terrified with the thunderings of the Law; that is, they must bee brought to the feare of Gods Iudgement, and filled with the terror of death, as it hapned to the people of *Israel* at the Mount *Sina*, when the Law was published by the voyce of the Lord. But they that haue a fleshie heart, (that is to say) a soft and tender hart, may not be killed with the Law, but reuiued & raised vp with another kind of Doctrin, which the holy Ghost calleth here laughter and ioy, that is to say, the Gospell. This is the right diuiding of the word, which Saint *Paul* speaketh of, to preach and set forth to the impenitent and hard hearted, the threatnings of the Law, the  
wrath



wrath of God against sinne, and the terrors of Gods Iudgements, but to the weake and broken hearted, the sweete comforts of the Gospel, that they that are secure and without feare, may now learne to feare the Lord, and they that are too much oppressed with feare, may bee of good comfort, and now begin to trust in the Lord. This difference betweene the Law and the Gospell is well knowne, but by experience and practise it is not so well known: for our infirmitie is such, that we are rather touched with the sence of Sinne and Death, then with laughter and ioy; that is, the sweet comforts and ioyfull promises of Gospell.

And here also we finde Sathan to be our deadly aduersarie, which most subtilly disputeth with vs, touching the Law, and vseth such Arguments

d the arguments as wee cannot deny. For  
 , but when he layeth vnto vs our finnes,  
 rted, wee are conſtrayned to confeſſe  
 ſpel, them : which, albeit ſometimes  
 with- wee couer them before men, our  
 feare Conſcience, as a thouſand witneſ-  
 much ſes, pronounceth againſt vs, and  
 ee of will not ſuffer vs to forget them,  
 in to or hide them. Whereof ſome-  
 rence times ariſeth alſo a doubting, or  
 ſpell miſtruſt, even in the deareſt of  
 ience Gods Saints. I ſpeake nothing  
 own: of thoſe which are manifeſtly  
 t we wicked : with theſe darts Sathan  
 ſence pierceth and grieuouſly woundeth  
 with the ſoft and tender heart, onely  
 weet becauſe this diſtinction is not ſo  
 es of well knowne by praſtiſe, as it is  
 by ſpeculation. For if we had this  
 than praſtiſe indeed, we ſhould rightly  
 which diſcerne betweene the Law and  
 ,rou- the Goſpell, alſo betweene the  
 n Ar- Diſciples of the Law, and of the  
 nents V Goſpell,

Speculation  
 is a naked  
 knowledge,  
 without ex-  
 perience &  
 praſtiſe.



speculation  
is a naked  
knowledge  
without ex-  
perience &  
practise.

Gospell, and beate backe Sathan  
with this answer, that like a lying  
spirit, he seeketh nothing else, but  
to blinde and deceiue the heart  
with falshood and lyes: for where  
as hard and stony hearts bee; those  
hee doth not kill or terrifie, but  
flattereth and filleth them with  
hope and fayre promises, which  
doe not pertaine to such hearts  
contrariwise, whereas such tender  
and timorous hearts bee, as are  
too much terrified already, and  
therefore should bee confirmed  
and rayled vp with the promises of  
the Gospell, those hearts Sathan  
most of all, not onely goeth about  
to afflict and terrifie, but to  
beate them downe also, to vtter  
discomfort: wherefore the Chri-  
stian man must; learne and labour  
by feeling, and practise to make  
this distinction in his heart; and  
say

say vnto Sathan, away from mee Sathan with thy lyes, when I am voyde of the feare of God, secure and hard hearted then come and pleade the Law against mee, then will I heare thee, for then that is the time to reach the Law, but since thou comest now vnto mee with the Law, whereas my heart is terrified already with sinne and death, I will not heare thee, for thy doctrine pertaineth not vnto mee, but laughter and ioy, not terrour and death.

So should Sathan bee answered when he goes about to terrifie vs: but by experience wee feelee, that when most neede is our heart is not able thus to answer, though wee haue heard these things before neuer so often: the cause

V 2

is

A good answer to be given to Sathan.



is this, that albeit Heauen be ours, and wide open for vs, yet such is our nature, and such is our infirmie, that all this doth not make vs so ioyfull, as the gaping Gulph and horror of Hell doth terrifie vs: so that our cogitation of our sinnes doth more afflict vs, then all the teaching and preaching of the Merits of Christ can comfort vs. Therefore wee must earnestly endeavour to learne this practise, or at the least to attayne to some knowledge thereof, and rayse vp our selues with these words, That the Gospell is nothing else but laughter, and ioy, which properly pertayneth to the Captiues, that is, to those that feeble the captiuitie of sinne and death, to the fleshie and tender hearted, terrified with the feeling of the wrath and iudgement of God: these are the Disciples,

ples, in whose hearts should be planted laughter, and ioy, and which onely should heare the voyce of ioy and gladnesse in the Tabernacles of the Righteous, and that by the authoritie of the Holy Ghost, which this Verse setteth forth: for it doth signifie, that this people was in Sion, and after the outward shew of the Kingdome, and Priesthood, did mightily flourish: but if a man consider them according to the Spirit, he shall see them to bee in miserable captiuitie, and that their tongue is full of heavinesse, and mourning, because their heart is terrified with the sence of sinne and death. This is *Moses Tongue*, or *Moses Mouth*, full of Wormewood, and of the bitternesse of Death, wherewith he ought to kill those onely which are too liuely, and full of securitie:



but they which feele their captiuitie  
should haue their mouthes filled  
with laughter and ioy, that is, the  
redemption and deliuerance from  
sinne and death, purchased by the  
blood of Christ, should be preach-  
ed vnto them: this is the sence and  
meaning of the holy Ghost, that  
the mouth should sound and shew  
forth nothing else but great glad-  
nesse, and those inestimable conso-  
lations of the Gospell, with voyces  
of tryumph and victory by Christ,  
ouercomming Sathan, destroying  
death, and taking away our sinnes:  
this was first spoken vnto the Iewes  
for this laughter was first offered  
to that people then hauing the pro-  
mises: now hee turneth to the Gen-  
tiles, whom hee calleth to the par-  
taking of this laughter.

Verse

Verse 3.

*Then sayd they among the heathen,  
the Lord hath done great things  
for them.*

**T**He Gentiles naturally hated  
and disdained the Iewes, and  
could abide nothing lesse then  
their Religion, yet these Gentiles  
(sayth hee, when this laughter, this  
ioy, shall be published, and prea-  
ched) shall maruell thereat, and  
shall prayse the great workes of the  
Lord: now the Gentiles would not  
this doe, or esteeme this worke of  
God as a benefite, except they al-  
so should be partakers of the same:  
therefore when the holy Ghost  
sayth, that the Gentiles should pub-  
lish, praise, and magnifie this bene-  
fite of the Iewes deliuerance out  
of captiuitie, hee plainly signifieth

V 4

withall,



withall, that they should be partakers of this deliuerance, and that they likewise should extoll and magnifie this great mercy of God, this deliuerance from Sinne and Death. To this doe almost all the Prophets beare witnesse. In the 8. of *Zacharie*, 23. it is said, *That out of all Languages the Nations should take hold of the skirt of him that is a Iew, and say, wee will goe with you.* Which place of *Zacharie* seemeth to be taken out of this Psalme. In the first of *Isaiah* likewise, *All Nations shall flow vnto the Lord, and many people shall goe and say: Come, and let vs goe vp to the Mountaine of the Lord, to the House of the God of Iacob, and he will teach vs his wayes, and wee will walke in his pathes.*

O come and let vs sing vnto the Lord, let vs heartily reioyce in the strength

strength of his Salvation. But the  
 wickeds Come, is to Conspiracie  
 and Treason, as wee reade in the  
 second Psalme; in which they are  
 more diligent then the Children  
 of Light are in their good: for  
 their Bodies meete, their Heads  
 meete, their Hearts meete, and  
 they haue their Come alwayes for  
 all their Plots. Such a Come wee  
 reade of against blessed Ieremie:  
 Come, saith the wicked, and let vs  
 imagine a Deuice against Ieremie;  
 let vs smite him with the Tongue,  
 and not giue credite to any of his  
 words. Such another Come haue  
 Ruffians and Theeues, and swag-  
 gering Fellowes, in the Booke of  
 the Prouerbs: Come, and cast in  
 thy Lot with ours, for we will haue  
 all but one Purse. Such another  
 Come hath the Harlot to the young  
 man: Come, let vs take our fill of  
 loue,

The wicked  
 Come, but  
 farre diffe-  
 rent from  
 the godly.

Ier. 18. 18.

Pro. 1. 11.

Pro. 5. 18.



Pro. 1.

Psal. 1. 1, 2.

. 11. 1. 1.

loue, untill the morning, let vs take our pleasure in dalliance, for mine husband is not at home, he is gone a Iourney a farre off, &c. But to such cursed Comes, let vs neuer hearken: according to the good counsell which *wisdome* doth giue vs in the Prouerbes, saying, My sonne, walke not thou in the way with them, refraine thy foot from their pathes. And let vs euer remember what the Psalmist sayth, Blessed is the Man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the Seat of the scornfull: but his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

These things doe make for our comfort, which are not of the Seed of Abraham after the Flesh: For albeit the Promise was not made

vnto vs, yet when it was accomplished, wee were made partakers thereof, but by the Iewes notwithstanding, according to the words of the Promise, *In thy Seed shall all Nations be blessed:* and, *Saluation,* sayth Christ, *commeth of the Iewes.* Thus doe we Gentiles pertain to this Redemption, although it was not due vnto vs: for to vs it was not promised, but came by the free mercie of God, through this Laughter and Ioy, which the Prophet speaketh of, published and preached not onely in Sion, but amongst the Gentiles also, which doe enioy all the good blessings and benefites of God, together with his holy people, as followeth.

Verse 4.



## Verse 4.

*Yea the Lord hath done great things  
for vs already, whereof wee re-  
ioyce.*

**H**ERE you see, one Church ga-  
thered together of the Iewes  
and of the Gentiles, and with one  
voyce magnifying the workes of  
the Lord; That (as Paul sayth)  
yee may with one minde and with  
one mouth glorifie God, euen the  
Father of our Lord Iesus Christ.  
For as the Church of the Iewes  
singeth, *The Lord hath done great  
things for vs*; so singeth the  
Church of the Gentiles also: be-  
ing both partakers of one Fruit,  
both knowne by one true signe, to  
be the People of the Gospell;  
namely, because they are the Peo-  
ple

ple of Ioy and Gladnesse, as these words declare: therefore wee reioyce.

Consider now the Kingdome of the Pope, and the horrible abominations thereof: in the which there was nothing heard, seene, taught, read, or exercised, but mens Traditions, mens Dreames, which of their owne nature can doe nothing else but discomfort and afflict the Conscience: for one Tradition bringeth forth another, one obseruation followeth another; and that worst of all is, they are not onely burthens to the Body, but are now become Snares to the Conscience. Wherefore there was not one iot of this Doctrine in the Popes Kingdome, that ministred any occasion of ioy or gladnesse to the poore Conscience. Great cause haue we therefore to be



be thankfull vnto God for this inestimable benefit, that wee now know the Doctrine of the Gospel to be the Doctrine of Consolation and Saluation : through the which Doctrine, looke how much Ioy thou feelest in thy heart, so much thou doest enioy of Life, and Saluation. But if thou feele thy heart still oppressed with heauinesse, the Deuill hath not yet given ouer to vex thee. Wherefore thou must haue thy heart well instructed in the true vse of the Law, and of the Gospel, as wee haue said before; that thou mayest know, that the Law ought to be vsed onely against the obstinate, and impenitent, and that therein consisteth the true and proper vse of the Law.

But when it vexeth and terrifieth

rifieth such tender Consciences as are too much feared alreadie, it is not rightly vsed. And therefore terrified Consciences may in no case hearken vnto the Law: for to such pertayneth Laughter and Ioy; the preaching (I say) of the Gospell, or remission of Sinnes, giuen vnto vs in Christ Iesus.

And to this effect wee must beware of the subtile sleights of Sathan: who, to the end that hee may spoyle vs of this comfort in Trouble, endeouours by all meanes eyther to quench the Light of God viterly in our mindes, or at least to darken and obscure it, by precipitation of our vnbeleeuing hearts. Therefore sayth *Dauid*, *Surely the Lord will not fayle his People, nor forsake his Inheritance.*

Again,



Againe, thy standing against  
so many assaults of the Diuell,  
proues, that the least sparke of  
Christs liuely Grace in a Chri-  
stian, is stronger, then that the  
Gates of Hell are able to pre-  
uaile against it.

Bee therefore comforted, O  
thou Man of God: For if it had  
beene in Sathans power to haue  
quenched thy Life, hee would  
haue put it out long ere now:  
Bee assured thou shalt preuaile,  
and obtayne the Victorie, in  
the strength and might of that  
mightie Lord, the Lord Iesus  
Christ.

---

Verse

Verse 5.

*Turne our Captiuitie, O Lord, as the  
Riuers in the South.*

**H**itherto he hath entreated and prophesied of the Kingdome of Christ, and of the Redemption to be wrought by Christ, and afterwards to be published to all Nations; that thereby might be gathered one Church of the Iewes and the Gentiles: in the which should be preached nothing else but Laughter and Ioy, Prayle and Thanksgiuing: Now he proceedeth further, to describe this Church, and sheweth what followeth this fruit of Redemption, and this communion of the Iewes and Gentiles; namely, the great necessitie of continuall and faith-  
X full



Mat. 6.

full prayer : like as the Prophet Zacharie also ioyneth with the Spirit of Grace, the Spirit of Prayer, that is, with the redemption which was wrought by Christ, the prayer of the faithfull, and of the redeemed : for although our redemption be fully wrought, and we redeemed by the bloud of the Sonne of God ; yet it is necessarie that we should pray for this redemption, as Christ also in his Prayer commands vs to doe, that *Gods Name may be sanctified* : Which notwithstanding we know to be holy and sanctified alreadie, *That the Kingdome of God may come* ; which is come, and is within vs alreadie. Also Christ sayth, *Father glorifie thy Name* ; and the Father answered, *I haue glorified it, and I will glorifie it againe.* Also Saint Paul sayth, *I count*  
not

not my selfe to haue attained vnto it,  
&c. hee meaneth the fulnesse of  
the knowledge of Christ, and  
perfect taste of the power of his  
Resurrection.

This is it which I touched be-  
fore, that this benefit of the Gos-  
pell, this inestimable gift of our  
Redemption, and Life euerlasting  
is easie to be vttered with words,  
but most hard to be beleeued  
with the heart: For wee haue in  
this life not the Tenths, but *the*  
*first fruits of the Spirit*: but the  
flesh liueth fully and wholly in a  
manner strong and lustie.

Rom. 8. 23.

True it is, that wee haue en-  
tered one foot into the King-  
dome of God, and haue thereby  
obtaind the assurance of the  
*Promise*: but wee must not there  
rest, wee must draw the other  
foot after; that is, wee must

Theff. 4. 1.



Rom. 8. 22.

continually encrease and goe forward in the knowledge of Grace and of Faith. And for this cause the Prophet *Zacharie* sayth, That *the Spirit of Prayer is powred forth upon vs* : which Spirit requireth this encrease in vs. And *S. Paul* sayth, That *the Spirit sigheth with sighes that cannot be expressed; yea, and that every creature also groaneth for the deliuerance of the Children of God*. Wherefore, whilest wee are in this Body, which presseth vs downe as a heauie Burthen, and hindereth vs, that wee cannot fully apprehend these things; wee haue not onely the Spirit of Grace, but the Spirit of Prayer also, that we might be assured of the grace and good will of God towards vs for Christs sake, in whom we belecue; and yet should not  
cease

cease to pray, that God would make perfect in vs that hee hath begun.

Sathan neuer ceaseth to assaile our Faith, Hope, and other Vertues, which God hath planted in vs. And this prerogative hath Sathan, because the Grace which is begun in vs, is not yet perfect: therefore he fighteth so busily against these beginnings, fearing lest they should come to perfection. Such is the life of Christians which haue already receiued the first fruits of the Spirit: who by experience doe learne, that these things cannot be fully apprehended, but that in the meane while they shall oftentimes slip, yea, and sometimes dangerously fall; so that the sparke of Faith, and of the Spirit, may seeme in them to be viterly quenched. As it

Sathans  
prerogative



2. Sam. 11.

happened to *Dauid* in his Adulterie; wherein they haue need of helpe to rayse them vp againe: as Christ answered to *Paul*, *My power is made perfect in infirmitie*. The infirmitie is theirs, and remayneth theirs, whilest they liue; but the power and strength is Christs alone: one dramme of the grace of Christ, in the soule of a Christian, makes him more precious in the eyes of God, then any remnant-corruption in him can make him odious: Therefore is it, that the Lord giues vnto them the Names of his *Beloued*, his *Seruants*, his *Sonnes*, his *Saints*, who are so onely in part. Both these are true: *Those that are borne of God, sinneth not*; and againe, *If wee say wee haue no sinne, wee deccieue our selues*: the one wee haue of the fruits of the New Man, the other of the remnants of the

the Old Man. Let vs therefore be continually displeased with our inhabitant Corruption, that wee despaire not, nor be discouraged: neither let vs so complaine of our Sinnes, that we become false witnesses against the grace of God which is in vs. If there were nothing in vs but that we haue by nature, our state were most miserable: but seeing besides nature, there is in vs a new workmanship of grace, frō which the Lord accōits vs new and spirituall men, we haue (God be thanked) matter of cōfort.

Let vs yet further consider, that this testimonie of the Spirit is not all times enioyed in a like measure; for that were to enioy Heauen vpon Earth. The Lord doth therfore in such sort suspence it, that sometimes he lets his children feelee it for their consolation,

This testimonie of the Spirit is not alwayes perceiued in a like measure of them that haue it.



Rom. 8. 32.

and againe withdrawes it from them, for their humiliation. When they feele it, they so abound in ioy, that all the terror and threatnings of Sathan, all his promises and allurements are despised of them, and trodden vnder their feet: they sing within themselves that glorious Triumph of the Apostle, *who shall seperate vs from the loue of God?* But this ioy proceeding from the fulnesse of Faith, continueth not: the voyce of the Spirit of Adoption waxing somewhat more silent, feares and doubts succeeds in that same heart, which before abounded in ioy. And if hereby the weake Conscience be cast downe, remember, that the more thou art displeased with thy selfe, the more thy Lord is pleased with thee: for thy dayly pollutions hee hath

appointed daily washings, in that  
fountaine which he hath opened to  
the house of *Dauid*, for sinne and  
for vncleannesse : sweepe out thy  
sinnes euery day, by the beesome  
of holy anger and reuenge, and  
water the house of thy heart with  
the teares of contrition : seeing we  
cannot be without some wounds  
of Conscience, let vs daily goe to  
the next remedie, that with spiritu-  
all medicines wee may cure them,  
*Chastising our selues euery morning,*  
*and examining our selues vpon our*  
*bed in the euening.* And remem-  
ber (O man) that thou owest euery  
day the first fruits of thy heart and  
tongue to the Lord our God :  
shouldst thou thinke of any thing,  
before that first thou remember  
him in the morning, or should thy  
tongue speake of any thing before  
the first fruits of thy speech be offe-  
red

Cyprian.

The first  
fruits of our  
heart and  
tongue eue-  
ry morning  
should be  
offered to  
God.

23270



red vnto him by Prayer, and praying of his holy Name.

Thus we see the great necessitie of prayse, and how it ought to be continually vsed among the faithfull, if not with the mouth, yet with the heart, and heartie sighes vnto God, according to the words of S.

Colo. 3: 16. *Paul, Let the word of God dwell in you plentifully :* Signifying, that they

ought to be continually exercised therein : not onely by teaching the same to others publickely and priuately, but also by earnest Meditation and Prayer, when they sit at home in their houses, when they walke by the way, when they lye downe, and when they rise, as Mo-

I. Pet. 5. 8.

*ses teacheth : for as the Diuell goeth about like a roaring Lyon, seeking whom he may deuour :* So are we on euery side infirme, & weake, pressed downe with the flesh, full of sinne, and

and carrying this treasure in earthen vessels, in the which our faith is as a tender plant, which because it is not yet come to perfect strength, may be easily shaken with winds & tempests. We must watch therefore and pray as Christ commaundeth, that in our daily conflicts we may stand stedfastly against the darts of Sathan, which would driue vs to the contempt of God and man.

So doe I vnderstand this Prayer, not in the person of the Prophet, as though he prayed for the Reuelation of the Redemption that should come, but in the person of the faithfull which haue need continually to pray. The sence and meaning then hereof is: Lord turne againe our Captiuitie, that is, redeeme vs, which haue begun to be the New creature, that is, our redemption by Christ is fully  
and

23270



and perfectly wrought : so we may fully and perfectly apprehend, and feele the same. For there bee many things which in this life fight against this redemption ; wherefore it is necessarie, that we should bee well armed against them, that wee fall not againe into captiuitie. On this wise wee must alwaies pray, that the first fruits of the Spirit, may continually increase in vs, and that we may bee redeemed day by day, vntill the Old man be wholly put away by death, then shall our Captiuitie bee perfectly changed, euen as the riuers or waters in the South, which by the mighty worke of God were dried vp, and vterly consumed. Whether ye vnderstand heere the red Sea, or else the river of *Jordan*, it forceth little, the similitude is this ; *Like as the waters were dryed vp and consumed, so dry*  
up

up O Lord, and bring to nothing all  
our Captiuitie.

How necessary the Spirit of pray-  
er is, they that haue not fought  
with Sathan doe not know, but let  
vs giue our selues wholly to the  
continuell exercise of Prayer and  
Meditation of the holy Scriptures,  
as it is required in *Luke 21. Watch  
and pray continually.* And againe,  
*Pray continually:* for example, at  
midnight, morning, and at noone-  
tide did *Danid* pray. Yea seauen  
times in the day, all the night long  
did our Sauour pray, not standing  
himselſe in neede of the helpe of  
Prayer, but setting downe to thee  
an example of Prayer for imitati-  
on: when he prayed for thee, hee  
prayed all night long, that thou al-  
ſo mightſt learne how to pray for  
thy ſelſe. He therefore that prayes,  
let him pray alwaies, or if he do not  
alwaies

1. Theſ. 5.  
17.

Ambroſe.  
Pſal. 119.

23270



alwaies pray, let him alwayes haue readie the affection of Prayer. Let vs then neuer arise in the morning, or goe to bed, but as duly let vs euer be mindfull of this dutie, let vs not mispend our precious time, let vs (I pray you) consider why we liue heere in the world: not to spend and consume our time in toyes & vanities, but to serue God, and to seeke for comfort and saluation vnto our owne soules. Let vs therefore so spend it, as wee may haue comfort in the end.

How time  
posts away,  
and wee  
should  
strive with  
it.

He saith in the 119. Psalm, he preuented the morning watch, thereby declaring, that he liued as it were in a strife with time, carefull that it should not overcome him. Hee knew that posts away, and in running by, weareth man to dust and ashes: but *David* pressed to get before it, by doing some

some good in it, before that it should spurre away from him: and this care which *David* had of every day; alas, how may it make them ashamed, who haue no care of their whole life? He was afraid to lose a day, they take no thought to lose moneths and yeares, without doing good in them, yea, hauing spent the three ages of their life in vanitie and all licentious manner of liuing, scarce will they consecrate their old decrepit age to the Lord.

Let vs consider againe how *David* spends the time of his life, that we may learne of him to bee wise. Time is a most pretious thing, not such a Iewell among all things pertaining to this life: by this it may bee esteemed, that in a very small moment of time, an infinite weight of glorie may

Time a  
most preti-  
ous Iewell.



may be obtained, and men who haue beene prodigall of it, spending yeares and moneths without consideration, would haue giuen riches, yea, all the Iewels in the world, if they were in their possession, for prerogative of their life one yeare, yea one moneth.

How the  
time of the  
day should  
be spent af-  
ter Dauids  
example.

Let vs therefore learne of *Dauid*, how he vsed his time: when hee lay downe at night, hee watted his couch with teares, after the examination of his heart. At midnight againe he rose vp to giue thanks: then after hee preuented the morning watch, that hee might meditate on the word of the Lord. Then in the day time, morning, noone, and euening hee made a noyse to the Lord; yea, seauen times in the day he called vpon God. Happy were we, if so we could spend our daies. For certaine it is, when our  
last

last day comes we shall haue comfort of no time ill spent, but of that which we haue spent in the seruice of God.

But alas, the coldnesse of this age, in worshipping the Lord, in praying him, who is most worthy to be preysed, is greatly conuincd no time of the night wil they spend in prayer: yea in the day time they had rather do any thing, then bee exercised in prayer, and praying of his holy name, snorting and sleeping in the very time of diuine seruice, when others besides them are entertaining fellowship with God, by the exercise of the word and prayer; if oftentimes they whose lips are praying him haue their hearts farre from him, how farre is thy heart from him, who canst not do so much as with thy lips to prayse him when thou  
Y shouldst

Cold professors re-  
prooued.

232/10



If they cannot giue all they should giue on half of it vnto God.

A Christian hath access to the priuy chamber of the great king euer when he pleaseth.

shouldst: O man, wilt thou remember that no time shall render thee comfort in the houre of death, but that which thou hast spent in the seruice of God; and if thou canst not consecrate all thy dayes, and euery houre of the day vnto the Lord, yet why wilt not thou diuide thy time rightly, that where thou giuest one houre to the world, and the affaires thereof, why wilt thou not giue another to the Lord, and the works of his worship? In this point the Lord make vs more wise, and giue vs grace to redeeme the time.

And last, to conclude this, that we may bee encouraged to prayer, let vs consider what excellent priuiledge this is, that the Christian as oft as he pleaseth, hath liberty to speake vnto the Lord his God. The Persians thought it a peece of their silly glory, not to grant access easily

easily vnto their subiects, yea not  
to those of most noble ranke: ther-  
fore ye see how fearesull *Hester* the  
queene was to goe in vnto the king  
vnscnt for: but the Lord our God,  
king of kings, proclaimes vnto vs  
free accessse, as oft as we are dispo-  
sed to call vpon him, reddey at all  
times to extend the scepter of his  
peace, towards those who seek him  
in spirit and truth: yea though with  
*Dauid* thou preuent the morning,  
and rise at midnight to call vpon  
him, thou shalt finde him euen  
then waiting vpon thee, come whe  
thou wilt thou shalt finde him but  
canst not preuent him. Let vs there-  
fore vse our libertie well, and see  
wee neglect not to begin in time  
our acquaintance with the Lord,  
by frequent speaking vnto him, if  
so be wee looke hereafter for euer  
to remaine with him.

Ester. 2. 15.



## Verse 6.

*They that sowe in teares shall reape  
in ioy.*

Amongst other things which properly pertain to the redeemed this also is one, that they are subject to many temptations, according to the saying of Saint Peter, *By many tribulations we must enter into the kingdome of heauen.* Therefore the profession of a Christian man is rightly called the profession of the crosse; so it behooved Christ the head of his Church to suffer: and the prophets through inspiration of the Holy Ghost, did testifie before of his passion, and of his glorification which should follow: and how can it bee but that Christians must needs suffer

fer: behold now therefore the miserable image of a Christian, which is redeemed notwithstanding, hee is full of sinne, full of discomfort, & full of death: he is like vnto *Lazarus* lying before the rich mans gate; he like to *Iob*, oppressed with infinite miseries and calamities: here then thou wilt say, who would desire to be a Christian: harken therefore what *Peter* saith, *Brethren*, thinke it not strange concerning the fiery tryall, which is to try you, as though some strange thing hapned vnto you; but reioyce in as much as ye are partakers of *Christ* his sufferings, that when his glory shall bee reuealed, yee may bee glad also with exceeding ioy; for this is the Image of *Christ*, of his Church, and of all the brethren, that wee should suffer, but looke not to the sufferings and tribulations onely, but behold

1: Pet. 4. 12



also the fruit that followeth, name-  
by that, *they which sowe in teares*  
*shall reape in ioy,*

Our nature  
obhorreth  
affliction.

It is not without cause that the  
Prophet takes so great paines to  
confirme vs against affliction, be-  
cause our nature abhorreth no-  
thing more then it. When Iesus  
went vp to the mount to preach,  
all his Disciples went with him, but  
when he went to mount Caluarie  
to suffer, they all fled from him:  
he hath many Disciples to follow  
him by profession, but few to fol-  
low him by patient suffring. It is  
Sathans voyce in *Peter* to our bles-  
sed Sauour, when he made men-  
tion of his suffrings, *Master, pittie*  
*thy selfe.* And it is his dayly voyce  
in our corrupt nature, so oft as  
wee are called to suffring, *O*  
*man pittie thy selfe;* but the  
answer giuen by the head, were  
also

also good to be giuen by the members, *Goe behinde mee Sathan*: hee knoweth very well, partly by the quickenesse of his naturall wit, and partly by long experience, being now very neere fixe thousand yeares olde, that man now likes nothing worse then the Crosse: *Skinne for skinne and all that a man hath* (saith hee) *will he giue for his life*, etc. Hee hath tolde vs himselfe wherein his strength lyeth (to wit) that by trouble hee preuayleth most to make man impatient, and so driue him to blaspheme God, and therefore most of all wee are to confirme our weakenesse against the crosse.

Iohn 1:4.

Here first we learn that sufferings must go before glory, the husbandmen must labour, before he receiue the fruits, *neither is he that strines for*

Y 4

maistry



Barnard,

*crowned except hee strine as he ought.*  
 The Prince of saluation was consecrated by affliction, it behooued him first to suffer, and then to enter into his kingdome: all that profess him are desirous with the sonnes of Zebedens to sit, some at his right hand, and some at his left, but are not so content, to drinke of his cup, and be baptized with his baptisme; *they would all enioy thee, knowing that pleasures for euermore are at thy right hand, but are not content to follow thee, they all desire to reigne with thee, but not so to suffer with thee: but this is a preposiuous way, it is to deuide those things which the Lord hath ioyned together: except we first suffer with him, we shal not hereafter reigne with him.*

Secondly, let vs marke here the different courses of the Christian,  
 and

and the Worldling: the Christian by temporall trouble goes vnto eternall glory; the Worldling by temporall glory goes to eternall shame. If you goe to the Schoole of Iesus, the first A.B.C. of Religion, taught you there, will be this: *If any man will be my Disciple, let him deny himselfe, take up his Crosse, and follow mee.* If you goe to the Schoole of Sathan, the first A. B. C. of Atheisme taught there, is this: *All the Kingdomes of the world will I giue thee, if thou wilt fall downe and worship mee.* The Lord Iesus, through light and momentarie Afflictions, leads his Children to an infinite weight of glory: but Sathan, through the perishing pleasures of Sinne, leads his miserable Captiues to euerlasting paine. Therefore it is laid by our Sau-

Different courses of the Christian & worldling, worth the noting, &c.

Matth. 10: 38.



Sauour, of the one, Blessed are yee that mourne, for yee shall bee comforted: And of the other, woe bee to you that laugh now, for yee shall wayle, and weepe.

The end of  
a Christian  
better then  
his begin-  
ning.

Heb. 11. 36.

As there is no comparison betweene these two; so, blessed shall wee be, if wee make choyse of the best. Moses esteemed the Rebuke of Christ greater Riches then the Treasures of Egypt, because hee had respect to the Recompence of Reward: And shall not wee reioyce in our present Afflictions, considering they are the way vnto our Glory? If wee sowe in Teares, wee shall reape in Ioy: The end of the Godly is better then their beginning; For the Light of the Righteous encreaseth more and more, like the Sunne vnto the

the Noone-day : They begin with Teares , and they end with Ioy ; but the Light of the Wicked is like vnto the Light of a Candle , it shineth for a while , and incontinent endeth in stinking Smoake. As *Baltazars* Banquet was concluded with a Cup of Wrath , so all the pleasures of the Wicked ends in paine. At that Banquet in Canaan , the Lord Iesus brought in the best Wine at the last : But Sathan doth with his miserable Banquetters as the Gouvernour of that Feast speakes , hee presents his best first ; and after , when they haue well drunke , brings in that which is worse. In the first entrie hee presents the delightfull pleasures of Sinne , but dolesfull and lamentable is their End.

Thirdly,

John 2.



Gods dearest  
servants  
hardly entreated  
in  
this life.

Gen. 4. 8:

Thirdly, wee may marke here Gods wonderfull dispensation in his working ; in that he entreats those men most hardly in this life, who are most dearly beloved of him, euen his Sonnes, and his excellent Ones. If ye goe vp to *Abel*, yee shall see the first sincere worshipper of God mercileffely murdered by his Brother *Cain*. Come downe to *Abraham*, named by the Apostle, the *Father of the Faithfull*, and yee shall see, albeit the Lord blessed him, yet hee wanted not some to curse him. *Moses*, although hee was faithfull in all the House of God, and receiued this prayse, That *such a Prophet rose not before him*; yet how often was his Soule vexed with the vniust murmurings of his people against him. If yee looke to the Prophets, our Saviour

our sets downe a compendious description of their Sufferings, in that rebuke of the Iewes, *Of whom the Prophets speaketh, have not your Fathers killed. And againe, when he calls Ierusalem a Citie, which killeth the Prophets, and stoneth them who are sent vnto her.*

Acts 7. 52.

And as for the Apostles : Like as they were the Witnesses of Christ by Preaching, so also by Suffering. It is recorded by many, that *Peter* was beheaded by *Nero* at Rome, and that his brother *Andrew* was crucified with his head downward, by *Agens* in *Patris*, where hee hung for the space of three dayes, conuerting many to the Faith of Iesus. *S. Luke* testifies, that *Iames* was beheaded by *Herod*, and *Iohn* was banished by *Domitian* into the Isle *Pathmos*, &c.

And in the martyr-  
dome of  
the Apo-  
stles,

Of



Afflictions  
are no te-  
stimonies of  
Gods an-  
ger.

1. Pet. 4. 12.

Of all these, first we learne, that wee are not to take Afflictions as testimonies of Gods anger against vs, seeing we see, that by them the Lord hath exercised his best beloved Seruants euer from the beginning. Wherefore shall wee thinke strange concerning the fire Tryall, if the Lord should send it among vs, to proue vs, as if some strange thing were come vnto vs? seeing *Affliction now is a trodden path by all the godly that haue gone before vs: and therefore let vs not refuse the chastising of the Almighty.*

Let vs then consider, that wee are afflicted no otherwise then the rest of Gods people are, or haue beene: and when wee consider, that all this comes from God, as a most louing and mercifull Father, for our good; thus we shalbe stayed from impatiencie, murmuring, repining,

pinning, grudging, discontentment, raging, wearinesse, fainting, and the like. And this meditation must be both of Gods punishments which we haue felt from time to time in our owne persons, and his punishments of other of his children. Call to remembrance the former dayes, in which, after yee were illuminated, yee endured a great fight of Afflictions: partly, whilest yee were made a gazing stocke, both by Reproches, and Afflictions; and partly, whilest yee became companions of them which were so used. Take my Brethren the Prophets, who haue spoken in the Name of the Lord, for an example of suffering Affliction, and of Patience. Ye haue heard of the patience of Iob, and what end the Lord made, &c. Remember them that are in Bonds, as bound with them; and them which suffer Aduersitie, as being

Heb. 10. 32.

33.

Ia. 5. 10. 11.



- Heb. 13.3. being your selues also in the Body.  
 Remember (saith Christ) the word  
 that I said vnto you, That the Ser-  
 uant is not greater then his Master:  
 Ioh. 15.20. If they haue persecuted me, they will  
 persecute you. Wee must remem-  
 ber, that all that will liue godly in  
 2. Tim. 3.12 Christ Iesus, shall suffer persecution.  
 And these things (sayth Christ,  
 speaking of Troubles and Afflic-  
 tions) haue I told you before, that  
 Iohn 16.4. when they come to passe, yee may  
 remember that I told you of them.  
 Let vs remember that saying of the  
 Apostle, whom the Lord loueth,  
 Heb. 12.78. he chasteneth, and scourgeth euery  
 Sonne whom he receiueth. For what  
 Sonne is he whom the Father cha-  
 steneth not: but if yee be without  
 chastisements, whereof all are parta-  
 kers, then are yee Bastards, and not  
 Sonnes. This did Dauid often, as  
 wee read in the Psalmes: this did  
 Iere-

*Jeremiah: I remember mine affliction: my miserie, the wormewood, and the Gall: My Soule bath them still in remembrance, and is humbled in me; this I recall to minde, therefore I haue hope. Thus we see it is an especiall dutie, often enioyned vs, which will keepe vs from despaire and other sinnes, and will teach vs humilitie in aduersitie, patience in trouble, hope in affliction, constancie in persecution, and make vs say with Dauid, It is good for me that I was afflicted: and with Jeremiah, It is good for a man to beare the yoke in his youth.*

Lament. 3.  
19, 20, 21.

Psal. 119. 71

Lament. 3.  
27.

Out of this wee learne not to be dismayed at our trouble. What though Sathan rage, and his Instruments trouble vs, and that one tryall comes, like *Iobs* Messengers, vpon the necke of another, as though some strange thing had

Z

hap-

23270



1. Pet. 12. 13

happened vnto vs. According to that of Peter: *Dearely beloved, thinke it not strange concerning the fierie Tryall which is amongst you, to trye you, as though some strange thing were come vnto you: but reioyce, in as much as yee are partakers of Christs Sufferings, that when his glory shall appeare, yee may be glad, and reioyce.* Temptations and Afflictions are no new thing: We beare not our burthen alone by our selues; the deare Saints and Seruants of God are our Companions herein. And therefore let vs comfort our selues in these things.

Three things required, to make our Sufferings suffering with Christ

And heere, for our comfort, if any man be desirous to know whether his Sufferings be sufferings with Christ, or not, let him consider these three things: First, how Iesus receiued the Crosse as a Cup, giuen to him out of his Fathers

Fathers hand, neyther looking to *Iudas* that betrayed him, nor to the *Iewes* that pursued him. Secondly, he receiued it not grudgingly, but patiently, with an humble submission of his will to the will of his Father. Thirdly, hee suffered for this end, that he might abolish Sinne, and destroy him who had the power of Death. If these three concur in thy sufferings, thou mayest be sure they are sufferings with Christ: first, if passing by the instrument of thy Trouble, thou looke to the hand of God, tempering and giuing it vnto thee: secondly, if thou receiue it with an humble submission of thy Spirit to him, who is the Father of Spirits: and thirdly, if it worke in thee a mortification of thy sinfull Lusts and Affections.



Comfort a-  
gainst in-  
ward afflic-  
tions.

Luk. 22. 44.

And of this wee haue to make  
our vse in all our Afflictions, in-  
ward or outward, and first concer-  
ning inward Afflictions: if at any  
time it please the Lord to exercise  
vs with fearefull Agonies of Con-  
science, let vs looke vnto God,  
who kills and makes aliue, who ca-  
steth downe, and rayseth vp. Let  
vs for a while beare his indignati-  
on; he abides but a moment in  
his anger: if we find that by them  
wee are more humbled, wakened  
out of securitie, and stirred vp  
more seruently to pray, and that  
the life of Sinne is weakened in  
vs; let vs be out of all doubt, that  
these inward Troubles are Suffe-  
rings with Christ, *whose Soule for  
our sinnes was heauie vnto the death,  
and his Body did sweat bloud,  
through the vehement anguish of his  
Spirit.*

And

And as for outward Sufferings, they are either such as concernes our Name, our Goods, or our Persons. As for those which concerne our Name, it is a singular pollicie of Sathan, to beare downe the children of God, in the estimation of others: that they who are glorious in the light of their owne Conscience, may be made filthie by the false reports of others, and so made vnprofitable, to doe others the good that they would. But let vs in such tentations learne from *Dauid* to looke vnto God, and not to *Shimei*; vsing the vndererued Contumelies of Men as profitable meanes to worke in vs that inward humiliation, which our manifold sinnes, though not against Man, yet against God, requireth of vs. So shall we suffer with him, who being the innocent Lambe of God

Comfort against outward afflictions which we suffer.

2. Sam. 16. 1



sustained neuerthelesse great contradiction of Sinners; reproched to be one possessed with a Deuill: notwithstanding, that hee was the very Sonne of God, filled in his Manhood with the Holy-Ghost.

For some-  
time they  
accuse them  
publikely,  
and in  
Iudgement.

*Laban* searched narrowly *Jacobs* Stuffe, to see if he could get any thing wherewith to charge him: but more narrowly doe Worldlings search the words and deeds of the Christian, seeking whereupon to accuse them; and where they can find none, yet vpon shadowes of euill they seeke to disgrace them. *Moses*, a man approued of God, yet accused as an Vsurper: *Jeremy* the Prophet, albeit he so loued his Countrey people, that in secret his Soule mourned for their desolation; yet did they accuse him of Treason: alledging, that

that he had made defection to the King of Babel. *Daniel*, a man beloved of God, accused and condemned of *Darius* his Councillors, as a Rebell to the King. The *Israelites*, who returned from Captivity, accused by *Toby* & *Sanballat* of Sedition. The Christians of the primitive Church oppressed with horrible Slanders. The first Weapon wherewith Sathan fights against the godly, is the tongues of the wicked: for hee looseth their tongues to speake euill, before hee looe their hands to doe euill to the. Therefore said *Augustine*, *The tongue of the wicked is a dayly Furnace, wherein the godly are tryed.* Let no man thinke to serue God in a good conscience, but he must be purged in this Oue. *Ye are not of the world* (saith our Sauiour) *therefore it is that the world doth hate you, and speake euill of you.*

Augustine.

Ioh. 15: 19.

Z 4

And



Sometime they speake euill of the priuately, and that either maliciously, charging them with sinnes they haue done, but haue repented,

Augustine.

And as for their priuate Surmising, they are of two sorts: sometime they charge Gods children with euil, which they haue done indeede, but whereof they haue repented them. And herein they are malicious, that the sinnes which God hath forgiuen, they will not forget. But this should not prouoke vs to impatience, seeing they blame vs for nothing, for which we blame not our selues. Why shall wee be commoued? Let vs not thinke shame to say with the Apostle, *It is true, I was such a one, but now I am receiued to mercy.* I will not so loue my selfe, that I will hate him that reprocues me for that which I haue reprooued in my selfe, of whatsoever mind hee doe it: but looke how farre he accuseth my fault, so farre will I prayse my Physician who healed me.

Some.

Sometimes againe their surmising are most false, they charge vs with things which wee neuer did: but these backe-bitings should bee disdained of vs, like the barking of beasts. Who knowes with *Iob* that his witnesse is in heauen, and can say with the Apostle, that he hath a good conscience within him: what needs he to care for the iudgement of men without him? for God will not faile in due time to cleere their innocency, according to his promise in the Psalmes, saying: *Commit thy way vnto the Lord, trust in him, and hee shall bring it to passe; he shall bring forth thy righteousness as the light, and thy iust dealing as the noone day.*

Iudge therefore of thy selfe and others with a righteous iudgement: if heauen approue thee, care not if earth cast thee out: if God iustifie, who

Or else falsely charging them with things they neuer did.

23210



who can condemne : if Christ will confesse thee, let thy friends deny thee, thou hast a sure word and promise of God, by which thou mayest apprehend in sorrow, ioy; in trouble, peace; in nothing all things; in death it selfe, life eternall. Get faith, and thou shalt clearly behold thy happinesse : if all the world should set it selfe to make thee miserable, get faith and thou shalt thinke him onely happy whom God so esteemes, although the world do disesteeme thee.

No speech  
of man can  
make vs a-  
ny other  
thing then  
that which  
we are.  
Mat. 5. 11.

Let not therefore the detracting speeches of men interrupt our peace, remembring their tongues can make vs no other thing then we are : it is the fanne of the floore of the Lord that can separate the chaffe from the Corne.

Secoudly, their euill speaking commends vs to God : *blessed are*

*ye*

ye: when men reuile you and speake  
all manner of euill of you for my sake:  
be glad and reioyce, for great is your  
reward in heauen. With this medi-  
tation did *Augustine* confirme him-  
selfe against the detractions of  
his aduersarie, who sought to  
empaire the credite of his name:  
hee that willingly would em-  
paire my name against his will,  
encreaseth my reward. And *David*  
gloryeth in this that the rebukes  
of them who rebuked the Lord,  
had fallen vpon him.

Augustine.

I haue spoken the more of this  
purposely, partly, because it is  
a common craft of Sathan to  
oppresse good men with misse  
reports: and partly because  
our weakenesse is easily ouer-  
come with this temptation: see-  
ing the Lord will haue vs to  
sustaine the strife of tongues,  
let vs then strengthen our selues.



Let vs so walke through good report  
that we be not puffed up, and through evil  
report that we be not cast downe,  
but that by weapons of righteousness  
on the right hand and on the left, wee  
may overcome.

Miserable  
are those  
who bend  
their tongues  
to speake a-  
gainst the  
godly:

Miserable therefore must they  
be who bend their tongues to speake  
against the godly, and them whom  
the Lord approoves of. That rebuke  
which the Prophet gaue to Iehosaphat,  
when hee went out to helpe  
wicked king Achab: wilt thou helpe  
them that hate the Lord? Wee may  
turne to those in our time, that are  
enemies to the children of God.  
Wil ye hurt them whom the Lord  
helpeth? The children of God in  
all their infirmities haue the holy  
Spirit for their helper: it cannot  
then otherwise be, but in the end  
comfort must be to them, and con-  
fusion vnto their enemies: onely  
let

let those who are troubled by the malice of the tongues of wicked men, make sure to themselves that they haue the spirit of grace and of glory resting in them, partaker with them of their afflictions: & then let them be assured, that either their enemies shal become their friends, or then the righteous Lord shall render vengeance vnto those that trouble them. For euery cuppe of trouble which the wicked fill vnto vs, they fill with their owne hand another cuppe of wrath vnto themselves; which how euer for awhile they set by them, yet, as the Lord liueth, they shall bee compelled in the end to drinke them out.

And as concerning the losse of worldly goods, whosoever bee the instrument, learne thou to take it as a cup out of the hand of thy heavenly Father, after the example of

132710



Iob . 1. 21.

*Iob, who passing by the Sabeans and the Caldeans, looked to the hand of God: The Lord hath ginen and the Lord hath taken (sayth hee) blessed bee the name of the Lord.*

It is not for lacke of loue that the mother withdrawes from the childe the vse of the Pappe, but that shee may acquaint him with stronger meate; and if the Lord take from vs these transitorie things, it is not because wee are not beloued of him, but that wee may set our hearts vpon those things which are more weightie and permanent, which if wee doe, then are our sufferings with him, *who being rich became poore, that in all things wee might bee made rich in him.*

And the same are wee to doe  
in

in those troubles which wee sustaine in our bodyes, For if (as the Apostle layth) wee haue had fathers of our bodyes, who haue corrected vs, and wee haue giuen them reuerence, should wee not much rather bee in subiection to the father of spirits, that we might liue: And if wee can yeeld our bodyes to Physitions, to be cut or burnt at their pleasure, how much more should wee submit them to the Lord in all humble contentment to bee chastised as hee will, seeing hee protests himselfe he doth it not but for our singular profit, that wee might be partakers of his holinesse.

Heb. 12.9.

There is nothing that may comfort a naturall man, but *Dauid* had it, yet cannot all these keepe him from that heauinesse whereunto, as witnesseth *S. Peter* the



the children of God are subiect in this life, through their manifold tentations: the men of the world are so farre frō this disposition, that if they haue health and wealth, they maruell what it is should make a mā heauy, they are not acquainted with the exercises of a feeling conscience, they know not the defects of the spirituall life, and are not griued at them: being dead in sin they feele not that they want life, all their care is to eate and drinke and make merrie, but miserable are they, for in their best estate, they are as Oxen fed for the slaughter, *woe to them that laugh now, they shal mourne, but blessed are they who mourne now, for they shall be comforted.*

*Mat. 5. 5. 6.*

Therefore there is a time appointed wherein mourners shall be comforted. *The iust man falleth*  
*seven*

*Pro. 24. 26.*

*seven times a day*: that is, into distress, and trouble, but riseth againe. The state of the godly, in the Sea of this World, is like the Sea Euripus, that ebbes and flowes seven times a day; it ebbes no oftener then it flowes againe: so the godly haue as many comforts as sorrowes. According to the saying of our Saviour Christ: *Ye shall indeed sorrow, but your sorrow shall be turned into ioy.* It had beene a great comfort, if Christ had onely promised, that their sorrow should be mitigated; and more, to haue said it should be shortly ended: but to say it shall be turned into ioy, ministreth abundant consolation and strength in the patient expecting of so happie a change.

And here, becaule the prophane World makes a scorne of the contrite disposition of the godly,

A a laughing

Ioh. 16. 20.

Comfort against contempt of men, whereby they scorne the godly for sighing and teares

23270



laughing at their teares, taunting them in their sighes and sobs; let vs looke here to *David*: if it cannot alway be an argument to moue men to godlinesse, yet is it forcible to moue God to mercy. The broken heart, for the griefe of Sinne, and loue of Righteousnesse, howeuer the World despise it, the Lord will not despise it: yea, it is the Sacrifice of God, acceptable to him in Christ Iesus.

Seeing then, that *all they which will liue godly in Christ Iesus, must suffer persecution*; wee must hold fast this Consolation, whereby we may, as it were, season these Afflictions; namely, that the Holy-Ghost doth here prophesie, That wee must *sowe in teares*: but biddeth vs be of good comfort notwithstanding; for the more plentifull and bitter the teares be, the greater

greater laughter and ioy shall follow. Like as he setteth forth also a contrary example: *The world soweth in laughter, but afterwards it reapeth in everlasting sorrow, anguish, and miserie.* But our Tentations and Afflictions doe here endure but for a little time: Let vs therefore patiently suffer; in hope, that in stead of this painefull sowing for so small a time, wee shall hereafter reape everlasting ioy, and blessednesse. And this also bringeth great Consolation, That albeit our whole Life be full of Sorrow, bitter Afflictions, and sowing altogether in Teares; yet God will suffer no Tentations alwayes to continue: but like as Stormes and Tempests haue their Seasons, and afterwards commeth faire Weather, as also after Labour followeth Rest and Quietnesse;

232710



even so experience doth teach vs, that when our hearts haue beene vexed and oppressed with cogitations of Desperation, Mistrust, Impatience, before God and the World, for a day, two, or three, or else longer; God rayseth them vp againe with some Spirituall comfort: therefore our afflictions are tempered with some consolations, that we should know, that God will not suffer vs to be altogether swallowed vp with sorrow. *He will correct vs (as the Psalmist sayth) but will not giue vs ouer untill death.*

Let vs learne therefore to know these things; and that we must suffer Afflictions, and sowe in Teares: lest when Tentation commeth, we be offended, as though some new or strange thing were happened vnto vs, and so flye from God, and fall

to

to dispaire : and let vs hold fast this consolation, that our Haruest is in Heauen , euen Life euerlasting, which we shall reape with ioy. As the Wine fayled in that Banquet whereat Christ was present; so oftentimes fayleth ioy euen in the heart where Christ dwelleth : but as in the one he turned Water into Wine ; so in the other will hee turne all sorrow into ioy. To haue ioy without grieffe, is the condition of them who are glorified in Heauen : to haue grieffe without ioy, is the condition of them who are damned in Hell ; I meane, to bee without sence and hope of ioy : but the godly on earth haue their ioy mixed with grieffe, and grieffe tempered with ioy; and albeit sometimes they want the sence of ioy, yet doe they neuer want all hope and expectation of ioy.

A a 3

They

23270



Reasons  
mouing vs  
to mour-  
ning.

If wee  
mourne not  
for other  
mens sinnes,  
they be-  
come ours.  
1. Cor. 5.  
1, 2, 3, 4, 5.

Ezek. 9. all  
the chapter.

*They that sowe in teares, shall reape in ioy.* And to moue vs yet more to this mourning disposition, let vs consider two things: the euill we incurre, if we mourne not; and the good that shall ensue to vs, if we mourne for the sinnes of others. As for the first: amongst many wayes whereby the sinnes of other men become ours, this is also one; if we know their iniquities, and bee not griued therewith. And therefore are the Corinthians reprobued, that they sorrowed not for the incestuous man that was among them: by so doing, they were defiled by his sinne, and became one polluted Lumpe with him. And *Ezekiel* not onely in Iudgement determined vpon the committers of sinne, but of such also as mourned not for sinne: They are inuolued in the same Iudge-

Iudgement, as partakers of the same sinnes, by reason that they mourned not for them.

And as for the great good wee get by mourning for the sinnes of the Wicked, whereby they dishonour the Lord our God, it is also euident: *Blessed* (sayth our Saviour) *are they that mourne, for they shall be comforted.* When the Heauen waters the Earth in due season, there followeth a fruitfull encrease: but when the Earth waters the Heauen, then shall follow a more plentiful Haruest of spirituall Comfort. And this is done, when a sinner powres the teares of his penitent Heart into the Bosome of God: Then the Heauens are vvatered by the Earth. For the teares of the godly fall not to the ground, but the Lord gathereth them,

If wee mourne, many blessings follow it.  
Matth. 5. 4.

23270



like most precious pearles vnto him, and puts them in his bottle, and they bring still increase of comfort to such as shed them. They are sowne like good Seed on earth: the first fruit whereof is reaped on earth; but the fulnesse thereof, in Heauen.

In trouble  
it is expedi-  
ent to looke  
vnto the  
end thereof.

Rom. 8. 17.

Heb. 12. 11.

Worldlings wrestle for their corruptible Crowne, as vncertaine whether they shall obtaine it, or no: but it is not so with the Christian; we runne not as vncertaine: we are sure, that *if wee suffer with Christ, wee shall also reigne with him.* Though for the present no trouble be sweet, yet is the end thereof most comfortable; and wee are by the eyes of Faith to looke vnto it, lest our present manifold Tentations driue vs to impatience: For as hee that goeth through a strong running Water,

is

is in danger to fall, and to be drowned, by reason of the dizziness of his Head, or Braine, vnlesse hee fixe his Eyes vpon the Bankes; euen so shall wee be readie to faint in Affliction, vnlesse wee looke to the comfortable end thereof. If wee shall looke to *Lazarus* vpon the Dunghill, and *Ioseph* in the Prison, what can we iudge them, but miserable men? But if wee consider their end, we shall see the one in *Abrahams* Bosome, and the other raighing in great glory vnder *Pharaoh* in Egypt: Then shall we say, Verely, there is fruit for the righteous; and we shall find it true which here the Prophet sayth, *They that sowe in teares, shall reape in ioy.*

Verse



## Verse 7.

•He that now goeth on his way weeping, and beareth forth good seed, shall doubtlesse come againe with ioy, and bring his sheaves with him.

**H**OW could the state of the Church, or the passage wherein it walketh vnder the Crosse, be more liuely expressed? whereby we may learne so to arme our mindes, that wee lose not that Laughter which by Faith we haue apprehended; but may encrease and waxe strong, and feeble this Laughter more and more in vs. For Faith, and the life of Christians, is not Hypocrisie: but the Christian life is that which is here described; that is, to be exercised with Tentations and

and Afflictions vnder the Crosse,  
and to apprehend the Word. This  
is our true Vnion wee must dayly  
increase, because of the Flesh,  
the World, and the Deuill,  
which doe exercise vs with con-  
tinuall Tentations. For except  
in these Dangers wee haue re-  
course vnto the Word, and Pray-  
er, wee are gone. The Crosse  
therefore is the meane, wherewith  
God will haue vs, not swallow-  
ed vp, and consumed, but exer-  
cised; that wee may dayly grow  
more and more towards perfec-  
tion.

To goe forth, and weepe, and to  
carrie Seed; for so the Holy Ghost  
calleth it: It cannot be then, but  
that a Christian must needs bee  
such a *Sower* as must reape, not in  
Laughter, but in bitter Sorrow,  
and Teares. But thou wilt say,  
Where



Where is then the Laughter which is preached to the Redeemed, whereof *David* spake a little before in the Spirit? For looke how much Faith thou hast, so much Laughter thou hast also. But sometimes this Laughter is lost, and turned into Mourning; yet are wee not forsaken: for the Promise is sure and certaine, and the Victorie ouer Sinne, Hell, and Death, is ours, but yet in hope: notwithstanding, so long as we are in this life, we remaine alwayes in teares and mourning, as Christ sayth, *The world shall reioyce, but you shall sorrow, but your sorrow shall be turned into ioy. Heauinesse may endure for a Night, but Ioy commeth in the Morning.* To all things there is an appointed time: a time to weepe, and a time to laugh; a time to mourne, and a time to dance. All times

Ioh. 16. 20.

Psal. 30. 5.

Eccl. 3. 1. 4.

times are limited by God to the  
faithfull; but first for sorrow, and  
then for ioy: onely the godly men  
truely reioyce with sound and la-  
sting ioy. *My seruants shall reioyce,*  
*and yee shall be ashamed: My ser-*  
*uants shall sing for ioy of heart, and*  
*ye shall crye for sorrow of heart,*  
*and howle for vexation of Spirit:*  
*The stranger shall not enter into his*  
*ioy: And it is called the ioy of*  
*Gods people. Thus the Scrip-*  
*tures euer limit this ioy to the faith-*  
*full, Let them that seeke the Lord, re-*  
*ioyce. Therefore if they sorrow,*  
*they onely shall out-grow their*  
*sorrow, and their sorrow shall*  
*bee turned into ioy: as Christ*  
*promised the Apostles. The re-*  
*deemed of the Lord shall returne,*  
*and come to Sion with prayse, and*  
*eueralsting ioy shall be upon their*  
*heads: they shall obtaine ioy and*  
*glad-*

Exo. 25. 27.

Isa. 65. 13.

Pro. 14. 10.

Psal. 40. 16.

Isa. 35. 10.

Isa. 61. 3.



gladnesse, and sorrow and mourning shall flye away. Christ hath appointed vnto them that mourne in Sion, Beautie for Ashes, the Oyle of Ioy for Mourning, and the Garment of Prayse for the Spirit of Heauinesse.

*Hee that now goeth on his way weeping. If now wee mourne not, wee shall not reioyce hereafter. It is onely Mourners whom God hath marked in the fore-head, to saue from the Wrath to come. Such a continuall Mourner was David; who protests, that in the Night hee watered his Couch with teares, and in the day mingled his Cup therewith. And Iob in like manner sayth, My sighing comes before my eating. The Saints of God are not ashamed to professe that of themselves, which the Mockers of this Age esteeme a Womanly affect-*

Psal. 6. 6.

Iob. 3. 24.

affection: there is nothing to be found amongst them, but eating, drinking, singing, & a contracting of one sinne after another, with carnall reioycing. But *woe be vnto them that now laugh*, for assuredly they shall weepe: the end of their ioy, shall be endlesse mourning, and gnashing of teeth: they shall shed teares abundantly with *Esau*, but shall finde no place for mercie. And albeit the wicked laugh when the godly weepe; and greatly insult, when they which feare the Lord grone vnder heauie pressinesse: the time will come, when the one shall obtaine freedome from calamities, and the other be compelled to take their turnes, to fall into them. Then he that mourned with griefe, shall exult with ioy; and he that triumphed with gladnesse, shall howle with desperate woe and sorrow.

Let

Luk. 6. 25.

Matth. 5. 4.

Gen. 27. 38.

23210



Maries  
teares please  
Christ better  
then the Phari-  
sies delicats.  
Luk. 7. 38.

44-

Let vs therefore goe to the house of Mourning with the godly, rather then to the Banqueting house of the wicked, reioycing in their sinfull pleasures. At one time Symon the Pharisee gaue our Sauior a Dynner: and *Marie*, who had beene a sinner, brought him the Sacrifice of a contrite heart; and the Lord esteemed more of her Teares, then of the Pharisies Delicates. No Banquet pleaseeth the Lord Iesus so well, as a Banquet of Teares powred from a heart truly penitent. The Lord is said to gather the Teares of his Children, and keepe them in a Bottle: whereby to tell vs, that they are precious in his sight. For hee is not like the fooles of this world, who gather into their Treasures things which are vaine and needlesse.

But

But alas, how shall hee gather that which we haue not scattered? Where are our Teares, the Witnesses of our vnfained humiliation before God? The hardnesse of heart hath ouer-growne this Age, that albeit there bee more then cause, yet there is no mourning. The sonnes of *Cain* learned, without a Teacher, to worke in Brasse and Iron, and the wit of Man can make the hardest Metall soft, to receiue an impression: but cannot get their owne stonie heart made soft. Yea, the Children of God finde by experience, how hard a thing it is to get a melting heart. The Rocke rendred Water when *Moses* strucke it, at the second stroke: but, alas, many strokes will our hearts take, before they send out the sweet teares of Repentance.

The deplorable hardnesse of heart in this Age, that cannot mourne.

Gen. 4. 22.

Num. 20. 11

B b

For

232/10



Seeing wee  
haue so ma-  
ny causes  
of sorrow:  
without vs,  
our mour-  
ning the  
troublesome  
estate of  
Gods  
Church.  
*Nehemiah*  
1.4.

*Amos* 6.6.

For herein is our case so much pittifull, that hauing matter y-nough of Mourning, yet wee doe not mourne. Without vs, should not the troublesome estate of the Church of God be a matter of our griefe, though our priuat estate were neuer so peaceable? Godly *Nehemiah* being placed in the honorable seruice of King *Artasbashtie*, the Monarch of the World, was not so much comforted with his owne good estate, as grieued at the desolation of Ierusalem. Decay of Religion, and encrease of Idolatrie, made *Eliab* wearie of this life. The Arke of God captiued, and the Glory departed from Israel, droue all comfort out of the heart of the Wife of *Phineas*. These and many moe may teach vs, that the affliction of *Ioseph* should be matter of our sorrow.

The

The causes of Mourning within vs, are partly our sinnes, partly our manifold tentations. As our sinnes are contracted with pleasure, so are they dissolued with godly sorrow. It is the best Medicine, which is most contrarie to the nature of the Disease. Our sinne is a Sicknesse, wherein there is a carnall delight to doe that which is forbidden: and it is cured by Repentance; wherein there is a Spirituall displeasure, and sorrowing for the euill which wee haue done. This mourning for sinne, lasteth in the Godly so long as they liue in the Body; yea, those same sinnes which God hath forgiuen, and put out of their affection, are still in their remembrance, for their humiliation: So that with good *Hezekiah* they recount all their dayes,

Causes of  
mourning  
within vs,  
our mani-  
fold sinnes.

Rom. 7. 24.



and their former sinnes in the bitterness of their heart. So long as sinne remayned in their affection, it was the matter of their ioy: but now being by grace removed out of the affection, it becomes the matter of their Sorrow.

And our  
manyfold  
Tentations

The other cause of our Mourning, is our manyfold Tentations: For this World is no other thing but a stormie Sea, wherein so many contrarie Windes of Tribulation blowes vpon vs, that wee can hardly tell which of them to feare. On euery side Sathan besets vs with Tentations; on the right hand, and on the left: that the House being shaken at all the foure Corners, may fall downe in one part, or other. No rest nor quietnesse for vs in this Habitation: for the which,

it is best for vs with one aduice to conclude, that wee will remoue, and in the meane time send vp our Complaint to our Father in Heauen, as the Gibeonites did to *Ioshua*: shewing him how wee are besieged and enuironed for his sake, and praying him to come with haste, and helpe vs. Which who so doth, *shall doubtlesse come againe with ioy, and bring his sheaues with him*, as we haue heard.

*Ioshua 10. 6*

This teacheth vs not onely to sigh and mourne for our present miseries, but also comforts vs with the hope and expectation of Deliuernance: Though in this life wee haue trouble, yet haue wee no trouble, without comfort: *Blessed be God, who comforts vs in all our Tribulation*; and besides that which wee presently haue, it is yet much more which

*2. Cor. 1.  
3, 4.*

232710



wee looke for. The men of this World haue no ioy, without sorrow; euen in laughter their heart is sorrowfull: pretend what they will in their Countenance, there is heauinesse in their Conscience, arising of the weight of Sinne. But it is farre otherwise with the godly: for euen in mourning they doe reioyce, and vnder greatest heauinesse they carry a liuely hope of ioyfull deliuerance.

Alway this difference of estates betweene the godly and the wicked, should learne vs patience: Let vs not seeke that in the Earth, which our gracious Father in his most wise Dispensation hath reserved for vs in Heauen. Let vs not be like the foolish Iewes, who loued the place of their banishment in Babel, better then their Home. *Now our life is hid with God in Christ:*

Christ: and wee know not yet what  
wee shall be, but wee know when  
hee shall appeare, wee shall be like  
him. The Lord shall carry vs by  
his Mercie, and bring vs by his  
Strength into the holy Habitation:  
He shall plant vs in the Mountaine  
of his Inheritance, euen the Place  
which hee hath prepared, and San-  
ctuarie which hee hath establisht.  
Then euermlasting ioy shall be vpon our  
head, and sorrow & mourning shall flie  
from vs for euer. The Lord streng-  
then our Faith, that through these  
mystic clouds of Affliction, which  
now compasse vs, wee may see that  
comfortable end which God in his  
Word hath discouered vnto vs.

So that this Seede, thus prolonged  
and carryed for a long season, is  
nothing else but Tentations, con-  
tinuing and succeeding one af-  
ter another, one still following



Heb. 12. 11.

vpon another. But what is the end of this continuance? euen this, that they shall possesse eternall ioy and felicitie. As the Author of the Epistle to the Hebrewes doth notably declare: *Now no chastising for the present seemeth to be ioyous, but grieuous; here you heare of Teares, neuertheless afterwards it yeeldeth the peaceable fruit of Righteousnesse vnto them that are exercised thereby.* Here you heare, that they shall returne with ioy. Albeit then that this Seed is prolonged, and deferred; yet it is not so for ever: but the ioy that shall follow, is everlasting. Thus the Kingdome of Christ consisteth not in the power and riches of the World, but in eternall Redemption; which wee must attayne vnto through great Afflictions, and infinite Crosses: where-

wherein notwithstanding wee are supported by the Word, and Prayer, vntill we come to the fulnesse of our saluation in the Kingdome of Heauen.

Therefore euery day should we gird vp our Loynes, remembering that Warning which the Angell gaue to *Eliab*, as most pertinent vnto vs: *Arise and walke, thou hast yet a great Iourney to goe.* Of the children of God (sayth *Theophilaetus*) some are at home in their owne Countrey, some are in the Iourney homeward; but woe vnto them who are neyther in their owne Countrey, neyther in the way vnto it. We are not therefore to settle our selues here, as if wee had no further to goe: but must walke forward through this valley of teares, from strength to strength, till at last we appeare before the face of God

in

1. Kin: 19. 7.

23270



Psal. 84. 7.

in Sion. Wee are still detayned in Egypt, wee haue not yett obtayned the Land of Promise: *How then shall I sing the Songs of the Lord in a strange Land?* Wee are not yett past the Red Sea, nor the waste Wildernesse, nor the fierie Serpents: what shall we doe, but water our Couch night and day with teares, and with feare and trembling walke on the rest of the way which yett is before vs?

Seeing our life is walking, take heed wee keepe the right way.

Iohn 14: 6.

And seeing we are in a Iourney, let vs take heed that wee keepe the way: otherwise, our life shall be a wandring from God, not a walking toward God. The way is Christ: *I am the way*; if we abide in it, we shall walke with God, as *Enoch* did; before God, as *Abraham* did; toward God, as *Dauid* did. O happy turne, wherein Christ is both the *End*, the *way*, and the *Guide*. Let

vs

Bernard.

vs walke after Christ, because hee is the *Truth*; let vs walke toward Christ, because hee is the *Life*. If yee looke to the companies of men in the World, yee shall see some, in stead of following Christ, flying from him; for *he who doth euill, hateth the Light*: Others, where they should follow him, runne before him; not waiting vpon his Light and Direction in matters of his Worship, but follow their owne Spirit, doing that which is good in their owne eyes: they runne with zeale, but not in the right way.

And we haue so much the more to take heede vnto the way, because euery mans course declarereth what kinde of man hee is, whether carnall, or spirituall, and what will be his End: *Hee that soweth to the Flesh, of the Flesh shall*

For he that walketh after the flesh, shall at length encounter with death. Gal. 6. 8.

23270



shall reape corruption: but he that soweth to the Spirit, shall of the Spirit reape life everlasting. I am perswaded, there is no man among vs who will not say hee would be at the best end, which is eternall Life. But here is the wonderfull folly of Men: the proposed end of their Pilgrimage, whereat they would be, is Heauen; but the way wherein they walke, is the way that leadeth close to Hell. Who will not esteeme him a Foole, who in word sayth his Iourney is toward the South, and yet for no mans warning will refraine his feet from walking toward the North? but more foolish is hee, who professing himselfe a Pilgrim, traueling towards heauenly Ierusalem, keepes notwithstanding a contrarie course, hauing his backe vpon Heauen, and his face toward Hell;

Hell; walking not after the Spirit, but after the Flesh? O pittifull Blindnesse and Folly! How many Witnesses of God haue forewarned thee in thy life, all crying to thee with a lowd voyce, *This way wherein thou walkest* (O sinfull man) *is the way of Death: Hee who liues after the Flesh, shall die assuredly?* Yet wilt thou not returne, nor change the course of thy life, to walke after the liuing God, that thou mayest be saued.

And hauing once found the right way, which may leade vs vnto God; let vs strengthen our selues, to walke in it, by those three most notable helps of a godly Life, deliuered vnto vs by the Prophet *Dauid*, in three Verses of the 119. Psalme.

Three profitable helps of a godly life.

Psal. 119.

Verse 57.

23270



Verse 57. O Lord I haue determined to keepe thy word.

58. I haue made my Supplication in thy presence with my whole heart.

59. I haue considered my wayes, and turned my feet vnto thy Testimonies.

1.  
Determina-  
tion.

Determination is the first : It is a good thing , by settled resolution , to conclude with thy selfe , that thou wilt liue godly.

2.  
Supplicati-  
on.

Supplication is the second : Except , by continuall Prayer, our Determination bee confirmed, and strengthened by grace from God, our conclusion which wee take to day, shall vanish to morrow.

3.  
Considera-  
tion.

Consideration is the third : and it is profitable to reduce vs againe into the way of God, so often

often as of weakenesse we wander from it, contrarie to our first determination.

These are the three helpes to keepe our heart in the way of God: so necessarie, that if without them wee doe any worke, it is not possible but wee shall be snared. And therefore, as in a Ship which is readie to sayle, so soone as the Sayles are hoysed vp, presently some skilfull Mariner starts to the Rudder: so euery morning wherein wee rise from our rest, and make our selues readie to goe forward in our Pilgrimage; let vs first of all take heede to the Heart, for it is the Rudder of the whole Body: let vs knit it vnto God by this three-fold Cord, whereof I haue spoken; so shall our wayes bee ordered aright, and wee shall make an happie progresse euery day

23270



day in that way which leades to eternall Life. By Determination, wee begin to keepe a good course: by Supplication, we continue in it: by Consideration, we see whether we be right, or wrong. If we be out of the way, Consideration warnes vs to returne againe into it. Happie is that man, in whose life one of these three is alwayes an actor.

Consideration so necessary, that without it no state of our life can be well ordered.

Therefore Consideration is so necessarie, that without it, no state of Life can rightly be ordered. The Mariner considers his course by his Compasse: if hee neglect it, hee runneth into remediless Dangers. The Merchant, who adviseth not his Affaires with his Accompt Booke, becommeth quickly a Bankrupt. The Pilgrim, who hath proposed to himselfe an end of his Iourney, considers every

every houre, whether or no he be in the right way that may bring him to his proposed End: and if he see many wayes before him, he stands and aduisech with himselfe, which of them hee should chuse; neyther will hee goe forward, till hee haue by inward consideration resolued what is best. How much more should he, whose course is to the Kingdome of Heauen, consider his wayes, and thinke with himselfe, that euery way directs not a man to that Ierusalem which is in Heauen.

Therefore walke on in this way: for it is not a way that can bring a man to any desired place, but his walking in it: And then a man walkes on in this way, when first hee neyther goeth backe, nor standeth still: as vpon *Jacobs* Ladder the Angels were ascending, or descending;



ceding; none stood still: and the man being cured of the Palsie, is bid, *Take up his Bed, and walke.* Hee that goeth not forward here, is going backward: *remember Lots wife, and forget not your owne soules.* So that a Christian man is stil mouing, and proceeding in godlineffe; forgetting that which is behinde, and pressing hard to the marke that is before him. And seeing Sathan is most fierce in our end, to hinder vs of the Crowne; therefore we should be more watchfull and diligent to goe through: For if we can labour a while, we shall be euer safe, neuer feare him any more, neuer lose that Crown, which the righteous Iudge shall giue vnto vs who loue his appearing. So that a godly life leads a man home to Heauen, the great Citie of the great King; the end of which is rest, and glory for evermore. There-

Therefore let vs alway bee prepared for it, as the good Israelites of God, with our Loynes girded vp, and our Staues in our hands, readie to take our Iourney from Egypt to Canaan, whensoever the Lord our God shall commaund vs. As Fowles, desirous to flye, stretch out their Wings; so should Men, desirous to be with the Lord, stretch out their Affections towards the Heavens. *Abraham* sat in the Doore of his Tabernacle, when the Angell appeared vnto him; *Eliab* came out to the mouth of the Caue, when the Lord appeared vnto him. And in like manner wee must all reioyce to come out of the Caue and Tabernacle of this wretched Body, if wee would meete with the Lord: yea, euen while as wee dwell in

Wee should not sojourn in the Body, like Iohnas in the Ships sides, but like Abraham in the dore of the Tabernacle.

Exo. 12. 11.  
Gen. 18. 1.  
1. Kin. 19. 9.



Jonas 1.5.

What comfort we should find in it, if our affection to it, were like Dauids.

the Body, if in our affection wee come not out, and stand as it were in the doore of our Tabernacle, but like *Jonas*, sleeping in the sides of the Ship, wee lye downe in the hollow of our heart, sleeping in carelesse securitie; it is not possible, that the Lord can be familiar with vs. Happie were wee, if such affection were in vs toward the Word of God, as heere was in *Dauid*: So should wee finde that manyfold comfort in it which hee found, to the reioycing of his heart. If wee receiue it when wee heare it with a liuely Faith, it shall be to vs what euer wee desire. If wee be in Trouble, it shall be to vs a word of Consolation. If wee be in Ioy, it shall augment our Ioy. Certainly, if we knew it, we would be more delighted with

with it : it is the Seede of our New Birth, it is the Foode that conferues an immortall Life in vs, it is a preseruatiue against all Euill, it is the Restorative of our Soules in all Diseases, it is the Staffe of our Infirmities, it is our Armour against our Enemies, it is the Light of our Eyes, euen that Day-starre that shineth in Darkenesse. If wee walke in the Light thereof, it shall leade vs to the bright-shining Sunne of Righteousnesse, Christ Iesus.





## The Conclusion.

**L**ET vs therefore suffer our  
 selues to be guided by him,  
 who is infinitely wiser then  
 we, and loveth vs better then wee  
 loue our selues: and let vs receiue  
 this fauour of God, that so ser-  
 uing his glory, our glory may  
 also be aduanced. Let vs not be  
 troubled nor shaken with feare,  
 when wee see the Persecutors  
 come to the end of their En-  
 terprises, and the Children of  
 God afflicted: That is to them  
 (sayth Saint Paul) a manifest to-  
 ken of Destruction, and to vs of  
 Salvation. *There is no greater*  
*Curse*

Philip. 1. 28.

Augustine.

Curse (sayth Saint Augustine) then the prosperitie of the wicked, because it is a strong wine to make them drunke in their Iniquities, and to make a heape and treasure (as it were) of the wrath of God upon them. It seemeth to vs, that the World goeth to confusion, and disorder, when the Wicked triumph, and the Children of God weepe: but on the contrary, that is to vs a manifest token of the iust Iudgement of God, as S. Paul sayth, that we are also made worthie of the Kingdome of God, for which also we suffer: For it is a iust thing (sayth he) with God, to render Afflictions to those that afflict vs. And to vs that are afflicted, deliuerance then, when the Lord Iesus shall shew himselfe from Heauen with the Angels of his Power, and with a flame of Fire, to doe vengeance upon

Cc 4

those

2. Thes. 1. 5.

23270



those that did not know God, and obeyed not the Gospell of our Lord Iesus Christ; the which shall be punished with an everlasting Punishment from the face of the Lord and from the glory of his Power, when hee shall come to be glorified in his Saints, and to be made wonderfull among all the Faithfull. Wee are so impatient, so hot, or so foolish, that wee consider nothing but the beginning of the Worke of our God: but wee must ioyne them together, and consider the accomplishment of them, as Saint James teacheth vs. Yee haue heard of the Patience of Iob, and haue seene the End which the Lord made, and that the Lord is very mercifull, and full of pittie. Hee that shall set himselfe to consider in his mind how poore Ioseph was handled, and sold of his

his Bre  
to con  
quest  
cast in  
two y  
take p  
rable  
acco  
God  
mean  
ment  
gypt  
him  
hold  
ged,  
cifie  
who  
the  
of t  
led  
aga  
sitti  
abo

his Brethren ; and how refusing to consent to the shamefull request of his Mistresse , hee was cast into Prison , and kept there two yeeres : surely, a man would take pittie on him, as on a miserable person. But let vs see the accomplishment of the Worke of God : Let vs consider him by this meanes exalted to the Gouvernement of all the Kingdome of Egypt, and then wee shall count him happie aboue all. If wee behold Iesus Christ mocked, scourged, crowned with Thornes, crucified betweene two Theeues : who would not be offended, that the Prince of Glory, and Sauour of the World should be so handled ? But let vs behold him risen againe, ascended into Heauen, and sitting at the right hand of God, aboue all Principalities, and Power, and

23270



and wee will admire and prayse  
the Worke of God. Hee that  
neuer saw a Haruest, seeing the  
Plough-man taking much paines  
to tyll the Earth, to spread it  
with Dung, and after to cast faire  
Wheat into the Field so tyllled;  
hee would thinke that this Man  
were mad, and that a Child were  
to be whipt that should doe such  
a thing: But seeing the Haruest,  
hee would change his minde,  
and acknowledge, that the Hus-  
bandman had done an excellent  
Worke. Now this is the time  
to Tyll, to Dung, and to Sowe;  
the Haruest shall follow. Let vs  
not change the course of the  
Season, neyther let vs separate  
them the one from the other: but  
let vs ioyne the time of the Death  
with the day of the Resurrection,  
and let vs assure our selues, as  
wee

wee haue it in the Psalmes, that hauing sowed in teares, wee shall reape with ioy. Hee that had seene poore *Lazarus* full of sores, at the Gate of the Rich man, and the Rich man at the Table, in all Delights, and Pleasures, hee would not haue chosen to be *Lazarus*, but the Rich man: but if tarrying a while, hee saw the Soule of *Lazarus* carried straight by the Angels into Heauen, and the Rich mans Soule goe to Hell, hee would change his minde, and would desire to be *Lazarus*. Let vs then detest the glittering state of cursed Riches, and let vs account of the poore and afflicted Condition of the Lazarusses of our Time, wayting to bee carryed vp into euerlasting glorie.

Luke 16.9:

The

23270



The wicked haue nothing in Heauen, nor wee in the World. *Blessed is the man (saith David) whom the Lord instructeth,* by the power of his Spirit, and by the Doctrine of his Law, to haue contentment and rest in the time of aduersitie, while the Graue is digged for the vngodly, for the end of his felicitie.

Not to  
feare death.

Yea, if we were called to suffer Death for the Name of Christ: what other thing is this Death, but after a long Conflict, the day of Victorie; the Birth of a blessed Soule, after a great Trauell; the Hauen desired, after so furious Tempests; the end of a dangerous and troublesome Voyage; the healing of all Wounds, and Sicknesse; the deliuerance from all feare, and terror; the accomplishment of our Sanctification,  
the

the gate of Heauen, the entrance into Paradise, the taking possession of the Inheritance of the Father, the Day of our Marriage with the Lambe, and the enioying of our Desires? Who is then among vs, who feeling with Saint Paul the Bondage of sinne, would not crye out with him: *Alas, wretched man that I am, who shall deliuer mee from this Body of Death?* And feeling the good that Death bringeth vnto vs, will not also say with him, *I desire to bee dissolued, and to bee with Christ.*

Rom. 7. 24.

If Death, vherewith God threatened our first Parents, is a feeling of the Wrath of God in the Soule, and in the Body, because of Sinne; wee may well say, that Death and Life are two Twinnes, vnited and knit together, vntill

232710



untill the separation of the Soule and Body : and this separation, which is commonly called Death, is rather the deadly stroke of Death; the Body being then exempt from paine, and the Soule from vice and corruption, wayting untill the rest of Death bee swallowed vp in Victorie at the day of the Resurrection.

1. Pet. 5. 8.

First therefore it is to be considered, that there is no Creature more enemie vnto Man, nor more able to hurt, then the Deuill; and indeed he is called the *Enemie*, the *Murthurer*, and the *roaring Lyon*, seeking whom hee may deuoure: but the Historie of *Iob* sheweth plainly, that God holdeth him bridled, so as hee can attempt nothing, nor goe eyther forward or backward, more then God will permit him : And this which is  
more,

more, hee hath not power to enter so much as into the Swine without the leaue of Christ. What is this then, that we should feare? Men: Are not they also vnder the prouidence, power, and gouernment of God? It is God (said *Hannah*, the Mother of *Samuel*) who weigheth their Enterprises; so as they cannot passe one Ounce of the Weight ordained of God. *It is hee that killeth, and maketh alieue againe; which bringeth downe to the Pit, and lifteth vp againe; hee maketh poore, and maketh rich; hee abaseth, and exalteth: It is hee alone* (as *David* layth) *which doth whatsoever hee will.* Now wee doubt not, but hee will doe that which hee hath promised vs; yea, and that hee hath taken vpon him to make vs happie.

1. Sam. 2. 3.

Psal. 115. 3.

If



Rom. 8. 30.

If then the Doctrine of the Providence of God importeth, that hee hath not onely ordayned in his eternall Councell the end and issue of his Worke, which is his Glorie, and the Salvation of his Elect; but also the fit meanes, according to his infinite VVisdome, and requisite for execution and accomplishment of it: Let vs be assured, that there is no creature that can let or alter his VVill: as Saint Paul sayth, *If God be for vs, who shall be against vs?* Let vs also be assured, that whatsoever happeneth vnto vs, it is the way whereby hee hath ordayned to leade vs to Life, and euerlasting Glorie, &c.

Secondly, The end of our regeneration is, that there may appeare in our Life an holy melodie and consent betweene the Righteousnesse

ness of God, and our Obedience. Yee haue vnderstood here before, that the desire of the heart to consecrate your selues to God, is a marke of your election, and adoption: but see yee that this desire may shew it selfe by the workes of Godlinesse, and Charitie. If you make profession that yee know Christ, know yee him according to the Doctrine of Saint *Paul*, that yee haue not knowne him as yee ought, if yee mortifie not the Old Man, and put on the New, walking in righteousness and true holinesse. God hath drawne you out of the power of Darknesse, and hath transported you into the Kingdome of his beloued Sonne: Walke yee then as the Children of Light, renounce this cursed Bondage of Sathan, shew that yee are faithfull, and not

D d

Tray-



Phil. 2. 15.

Titus 2. 12.

James 4. 4.

Eph. 5. 11.

Traytors to Iesus Christ, be ye without reproach, and single hearted. The Children I say of God, vnreproueable in the midst of this crooked and peruerse Nation; amongst whom ye shine as Lights in the World, which beare before you the Word of Life: shew your selues to seele the wholesome Grace of God, which teacheth you to renounce all Infidelity, and worldly lustes, to liue soberly, iustly, and godly: thinke in your selues, that the friendship of this World, is Enmitie to God, and that ye cannot be friends to the World, but that ye must needs be Enemies to God, *Haue no fellowship with the vnfruitfull workes of darknesse, but rather reprove them:* so as your holy conuersation may serue for a prooffe and checke to such as walke disorderly.

derly. Remember what God said to Man, *The feare of the Lord is true wisdom, and to depart from euill is Vnderstanding.* Let the fauour of God bee our Treasure, walke as it were before him, as he commaunded *Abraham*. Thinke that ye are not your owne, to liue for your selues, according to your owne wisdom and pleasure, but that ye appertaine vnto God, that ye might liue vnto him, and according to his Wisdom and Will reuealed in his Word vnto vs.

Isaiah 33.6.

That Man hath much profited, who knowing, that hee is not his owne; hath taken away from himselfe, and his owne reason, all Lordship, Dominion, Rule, and Power, to resigne it to God, and to suffer himselfe quietly and directly to be guided

D d 2

accor-



Col. 3. 12.

according to his pleasure. There is no vice more common, more pernicious, or more hard to cure, then the loue of our selues, and therefore there is no lesson more necessarie then that which Iesus Christ taught his Apostles, that to be of the number of his Disciples, wee must renounce your selues:renouncing then our selues, hate yee that which is euill, and cleaue vnto that which is good, inclined by Charitie to loue one another, procure things that are good, not onely before God, but also before men, *If it be possible so much as in you yett haue peace with all men, be ye as the elect of God, holy and beloued, clad with the bowels of compassion, of kinnesse, of humility, of meekenesse, of long suffering, forbearing one another, and forgiuing one another, euen as Christ hath forgiven you, loue one another*

another as God hath loved you. For  
heerein is the difference betweene  
the children of God, and the chil-  
dren of the Deuill, and wherein ye  
may be knowne to be the Disciples  
of Christ: yee are all members of  
one body, let there be no diuision  
or parts taking among you, but  
feele the afflictions of them, that  
weepe, to weepe with them, and re-  
ioyce with those that reioyce, to  
praise God with them.

1 Cor. 12. 19.

3. If ye be the Citizens of the Ci-  
tie of *Ierusalem*, and will haue a  
sure dwelling in it, walke in inte-  
grity, labour to deale iustly, speake  
the truth from your hearts, keepe  
you from slander, couetousnes,  
and all other corruption: acknow-  
ledge in all men the Image of  
God, whereunto you owe honor,  
and helpe especially those that are  
of the household of Faith. Ye are

Psal. 15.

Gal. 6. 10.

D d 3. debtors



debtors to your neighbours, of all that ye haue, or are able to doe, to bee disposers of it, with condition, that ye render to God an accompt.

James 1.19.  
20, &c.

Fourthly, honour the graces of God in your Brethren, and cover their infirmities by Charitie, *Bee quicke to heare, but slow to speake, and slow to wrath, for the wrath of man worketh not that which is righteous in the sight of God*: Doe not desire, hope or imagine any other meanes to prosper by, then by the blessing of God, and doe not looke that hee should aduance by the aide of his blessing, that which he hath accursed by his mouth: so goe forwards in the amendment of your liues, that this day may passe yesterday: Zeale to the puritie of the Doctrine, with the holinesse of your

your liues, that the ignorant seeing your blamelesse conuersation, and esteeming you by your good workes, may glorifie God, and imbrace the Gospell with you, when it shall please God to call them: haue minde of that great Curse pronounced by the high Iudge, against such as offended any of the verie least. Furthermore, reioyce in the Lord, in deuour to be perfect, be comforted, be of one consent, liue in peace, and the God of Loue and Peace shall be with you. But as it is God that worketh in vs, both to will, and in worke to accomplish according to his good pleasure: so aboue all things imploy your selues, to pray feruently and continually. Prayer (saith Saint *Chrysostome*) is the Soule of our Soules: for it also is the soule which

1. Pet. 2. 12

2. Cor. 13.  
11.

Chrysostom

D d 4

quick-



Exod. 17. 11

quickeneth all the actions of the Children of God. It was the lifting vp of *Moses* hands to heauen, which strengthened *Iosua* and his army, and gaue him victorie ouer the *Amalekites*; and indeed without the grace of God, that which we obtaine by prayer, all that we doe is but vanitie. Faith is the key that openeth the Coffers of the treasures of our God. Prayer is the hand to draw it out to enrich our selues. Prayer listeth vp our hearts from earth to heauen, it renueth the memorie of the promises of God to confirme vs, it assureth vs against all that we can feare, it obtaineth all that we can desire, it giueth rest and contentment to our soules, it keepeth and strengtheneth the feare to offend God, it increaseth the desire to goe vnto him, whom in praying we feele to be the spring  
and

and fountaine of all good things: it ingendereth in vs a stedfast dispising of the World, and renouncing of the Flesh, it representeth vnto vs the heauenly and euerlasting felicities, that we may aspire to the inioying of them. There is nothing more to be desired, then to be conuersant with him, without whom wee cannot be happy, but he that will alwaies bee with God, hee must alwaies pray or reade. For when we pray we talke with God, and when wee reade, God talketh with vs: the more we are exercised in Prayer to God, the more we increase in godlinesse: therefore also we may not be wearie or faint-hearted in Prayer, although the Lord deferre, to make vs feele the fruit of our Prayers, for we haue a promise of him that cannot lye, that whatsoeuer wee  
aske



Bernard.

aske of God in the name of Iesus Christ, it shall be giuen vs: if he deferre for some time to make vs feeble the fruit of our Prayers, it is for our greater benefit. Let vs continue still wayting, knowing assuredly, that he, according to his fatherly loue and bountie, desireth our good, can according to his infinit power giue that which we aske of him, and according to his truth will heare vs. He also according to his wisdom knoweth the fittest time, as is before said. When we aske of God, (saith S. Bernard) even those things that concerne this present life, our prayers are not so soone out of our mouth, but they are written in his booke, and we ought (saith he) to bee assured, that he will either giue the thing it selfe which we haue asked, or other things which hee knoweth to be more profitable for

vs.

vs. To conclude, Prayer is the most mightie and fruitfull work of Charitie, seeing by it we help our neighbours, present and absent, knowne and vnknowne, great and little, and that both with Spirituall and Corporall good things, drawing by our Prayers, the blessing of God vpon them. Now the God of peace, that brought againe from the dead our Lord Iesus, that great Shepheard of the Sheepe, through the blood of the euerlasting covenant, make you perfect in euery good worke to doe his Will, working in you that which is well pleasing in his sight, through Iesus Christ. To whom be glorie for euer and euer. Amen.

F I N I S.





A NECESSARY  
Prayer for the great deli-  
*uerie from the Gun-powder*  
*Treason.*

**O** Blessed Lord and euerli-  
uing God, whose mercy is  
ouer all thy workes, Vvee  
thy poore vnworthy Creatures do  
heere powre forth our hearts vnto  
thee, that we may neither vngrate-  
fully remember thy gracious bene-  
fits, nor vngratioufly forget thy se-  
uere Iudgements, who both in the  
one and the other, hast beene be-  
yond all measure so gracious vnto  
vs. We thanke thee, O Lord, for  
all the externall and internall gra-  
ces

ces bestowed vpon vs, the Spirituall and Corporall: the Ecclesiasticall and Terrestiall blessings which we haue receiued. O Lord, thou knowest, that without thy helpe we cannot auoid our ruine. We beseech thee, O Lord, let this thy mercy towards vs and our great deliuerance, daily put vs in mind to be thankfull vnto thee. O God, we were without all meanes to foreknow such a miserie, and without all Iudgement to vnderstand such a mysterie, haddest not thou, O Lord, ( of thy great loue to true Religion and mercy to vs ) giuen meanes to discouer it: O Lord, if this had not beene, we had beene blowne vp, we had beene smothered, we had beene dismembred, we had beene persecuted, we had been vndone. Wherefore good Lord, seeing thou didst bring vs to the  
graues



graues mouth, but hast not giuen vs ouer vnto death; wee haue imprinted in our minds the horror of the danger, and excited our soules to thankfulnessse for the rescue: and therefore wee prayse thee, wee blesse thee, wee worship thee, wee glorifie thee, and wee render to thee all thanks. Honor and power wee ascribe vnto thee for this thy gracious preservation: And wee beseech thee, O Lord, still to lend thy helping hand to this Kingdome. To this end wee beseech thee to blesse our gracious King *James*, our supreme Head next vnder thee: O Lord make all thy good to goe before him day and night; vphold his Crowne, maintaine his State: giue him continuall peace, long life, and much happinesse; mercifully heare him in all his Petitions, and effectually worke for him

him in all dangers. Furthermore,  
we beseech thee to blesse our No-  
ble Prince *Charles*, the Prince E-  
lector *Palatine*, the Lady *Elizabeth*  
his Wife, and their hopefull Issue,  
and the righteous Cause; and when  
it shall make most for thy glory,  
and their good, giue them victorie  
(O Lord) ouer all their Enemies.  
And we entreat thee, O Lord, still  
to lend thy helping hand to this  
Kingdome, & thy assistance to the  
Gospell; and euer blesse the Persons  
and Consultations' of that High  
Court with holinesse & safety, that  
we may inioy our Liues, & Liuiings,  
our Religion, & our King; and that  
his Off-spring after him may sit vp-  
on his Throne till the comming of  
Christ Iesus, to our comfort & thy  
glory: to whom we offer our selues,  
our soules and bodies, to be at thy  
seruice, for euer and euer. *Amen,*

*Amen.*

¶ A



¶ A Morning Prayer for  
*a Familie.*

O God of glorie, and Father of mercy, eternall and incomprehensible Maiestie, in whom we sinfull Creatures doe liue, mooue, and haue our being: fauourably heare our vnperfect Prayers, and mercifully grant our needful suites. VVe sinfull creatures doe sue vnto thee for grace, hoping in thy mercie towards vs, which is ouer all. Keepe vs we beseech thee this day, as thou hast kept vs this night past. Keepe vs in thy feare, faith, and loue, O Lord, turne thy face from our sinnes, wherein we haue so delighted, and blot out all our misdeeds: alter our hearts, and wash and cleanse vs from all staines and corrup-

corruptions in the blood of thy Sonne: forgive vs all that is past, euen all the euill that wee haue done, or thought; and graunt vs the assurance of that forgiveness, sealed vp in our Consciences by thy holy Spirit. Kindle thy loue so feruently in our hearts, that wee may detest whatsoever is against thee and thy VVord. Forgive vs our great contempt, and intollerable barrennesse in good workes, our foule vnthankfulnesse, and the abuse of thy graces: and strike our stony Hearts with the Rod of thy feare, that wee may attayne vnto a due thankfulnesse for thy benefites, and a most vnfeigned and earnest repentance for all our sinnes. O Lord wee pray thee send thy blessing vpon all our labours, and giue vs a willing minde to helpe them that haue  
E e            neede,



needes, according to our abilitie;  
and so prepare our hearts in all  
our businesse, that wee may al-  
wayes begin it in thy Name, and  
goe forward in thy feare, and fi-  
nish it with thy blessing; that what-  
soever wee shall doe, it may pros-  
per. Graunt this (O Lord) for  
Iesus Christ his sake, our onely  
Mediator and Redeemer: in whose  
Name wee further pray vnto thee,  
saying that forme of Prayer that  
hee hath taught vs. *Our Father  
which art in Heauen, &c.*

---

¶ An Euening Prayer  
for a Familie.

**B**lessing, and glory, and wise-  
dome, and thanksgiuing, and  
power, and might be vnto thee,  
O

O Lord, most high and immortall  
 God, for thy gracious goodnesse  
 and mercie extended to vs this  
 day past, and alwayes; notwith-  
 standing all our Wickednesses,  
 which cry dayly against vs, and  
 our Enemies, that would swallow  
 vs vp. Wee beseech thee (O  
 Lord) be still our God and our  
 Lord, and continue thy gracious  
 and mercifull fauour vnto vs: for-  
 giue vs all the euill that wee haue  
 committed this day, or any time  
 heretofore; teach vs to sorrow  
 for our sinnes, and separate them  
 from vs, that would separate vs  
 from thee. O Lord pardon and  
 forgive vs all our sinnes, remoue  
 from vs those things which our  
 Consciences are afraid of, assure  
 vs of thy gracious Pardon, and  
 renew vs by thy holy Spirit, that  
 wee may vnfeignedly hate and de-



rest whatsoeuer is displeasing vnto thee : and graunt, good Father, that wee may euer hereafter serue and please thee in holynesse and newnesse of life. Bee thou our shield and defence against the suggestions, illusions, and temptations of Sathan : against all the allurements and baits of the flesh, with all alterations, prouocations, changes, and chances of the world, sanctifie vs with thy grace, that we may keepe our bodyes vndefiled, as the Temple of the Holy Ghost, and that our Soules may be defended, cherished, and tendered, as the apple of thine Eye. Keepe vs, Lord, this Night from all euill which may happen eyther to our Bodyes, or our Soules : extend thy Goodnesse toward all those that depend vpon vs, or wee on them. Giue vs quiet sleepe, and rest :

rest : and when wee shall awake,  
let all our thoughts and cogitati-  
ons be holy Meditations on thee  
and thy Law. Blesse vs, O Lord,  
all the Nights and Dayes of our  
Life : and at the end thereof, send  
vs a blessed departure ; and after-  
ward, a ioyfull resurrection vnto  
Life eternall. Graunt vs these good  
things, most mercifull Father, and  
all other needfull Graces: not onc-  
ly vnto vs, but vnto all thy deare  
Children throughout the whole  
World, euen for Iesus Christ  
his sake : in whose Name we fur-  
ther call vpon thee, as hee hath  
taught vs in his Gospell, saying,  
*Our Father which art in Heauen,*  
*&c.*

Ec 3

¶ A



¶ A priuate Morning  
Prayer.

O Blessed Lord God, great in Power, fearefull in Iudgement, and rich in Mercy, which bindest, and no man looseth, and looseth, and no man bindeth; I yeeld thee most humble and heartie thanks, for that of thy fatherly Goodnesse thou hast vouchsafed me this last Nights sleepe in peace and rest: and againe, loosing the bands wherewith I was tyed, hast giuen me power to see this Morning Light. Now, O Lord I beseech thee, powre vpon me this Day the Dew of thy Blessing, that through the operation of thy gracious Beames I may bud forth, and beare the fruits of true Faith  
in

in my life and conuerſation. Continue this goodneſſe and mercie towards me, and by thy power rayſe me from the deepe ſleepe of all vnrighteouſneſſe. Diſcharge me from the works of Darkneſſe, and cloath me with the armour of Light, that I may walke honeſtly, as in the Day, and liue ſoberly, righteouſly, and godlily, in this preſent World. Mortifie, O my God, all corrupt affections in me, & pardon my innumerable ſinnes. Fill mee this day with thy grace, that I may ſpend it to the honour of thy Name. Set a watch before my mouth, and order my lips, that I may vtter nothing vnaduizedly, eyther before thee or men. Keepe my ſenſes within their limits, direct my will to that which is good, and order my iudgement, for the accompliſhing of thoſe things

*Ec 4*

that



that appertaine to my Vocation.  
O Lord, I beseech thee, preserve  
and keepe my senses safe and sound,  
that I be neyther corrupted by  
prosperitie, nor cast downe by  
aduersitie; nor be too fearefull  
of thy Iudgements, or too bold  
vpon thy mercy: but graunt me  
grace, O mercifull Lord, that I  
may apprehend all things that  
come from thee, with a Reli-  
gious contented Minde; and in  
the end of my dayes, by a liuely  
Faith, may ioyfully arriue in the  
Land of Promise, the Kingdome  
of Heauen, through the merites  
of Iesus Christ, my onely Sa-  
uiour, and Redeemer. *Amen,*  
*Amen.*

A

¶ A priuate Euening  
Prayer.

**O** Most holy Father, and my gracious God, which giuest vnto all sorts of men the chearefull light of the Day, that in thine assistance they may follow their honest Vocations; and likewise sendest the silent Night, that then they may rest their wearied Limbes, and busied Mindes, and so returne their due thanks for thy Goodnesse: I sinfull Creature adore and prayse thee for the totall summe of all thy Mercies, whereof I haue beene this Day partaker. O Lord I am vile: looke not vpon mine vnworthynesse, folly, and wickednesse; but appease thy anger iustly conceiued against me, and forgiue what hath  
beene



beene amisse in me this day, or at any other time, euen for his sake who is thy welbeloued Sonne and my deare Aduocate. Pardon the finnes and offences which I haue committed this Day, in thought, word, and deede, eyther against thee, or my Neighbour: Giue me grace to water my Couch with Teares, in vnfayned Repentance for all my former finnes; and grant that I may so passe the residue of my life, as that, in regard of thy Iustice, I may retaine a holy feare, to stand alwayes in awe of thee; and in regard of thy Mercy, conceiue sure hope neuer to despayre or distrust in thee. O Lord keepe me this Night both in Soule and Body, that I may with the next Light ioyfully rise againe, bee thankfull vnto thee, and carefully walke in my Vocation and Cal-

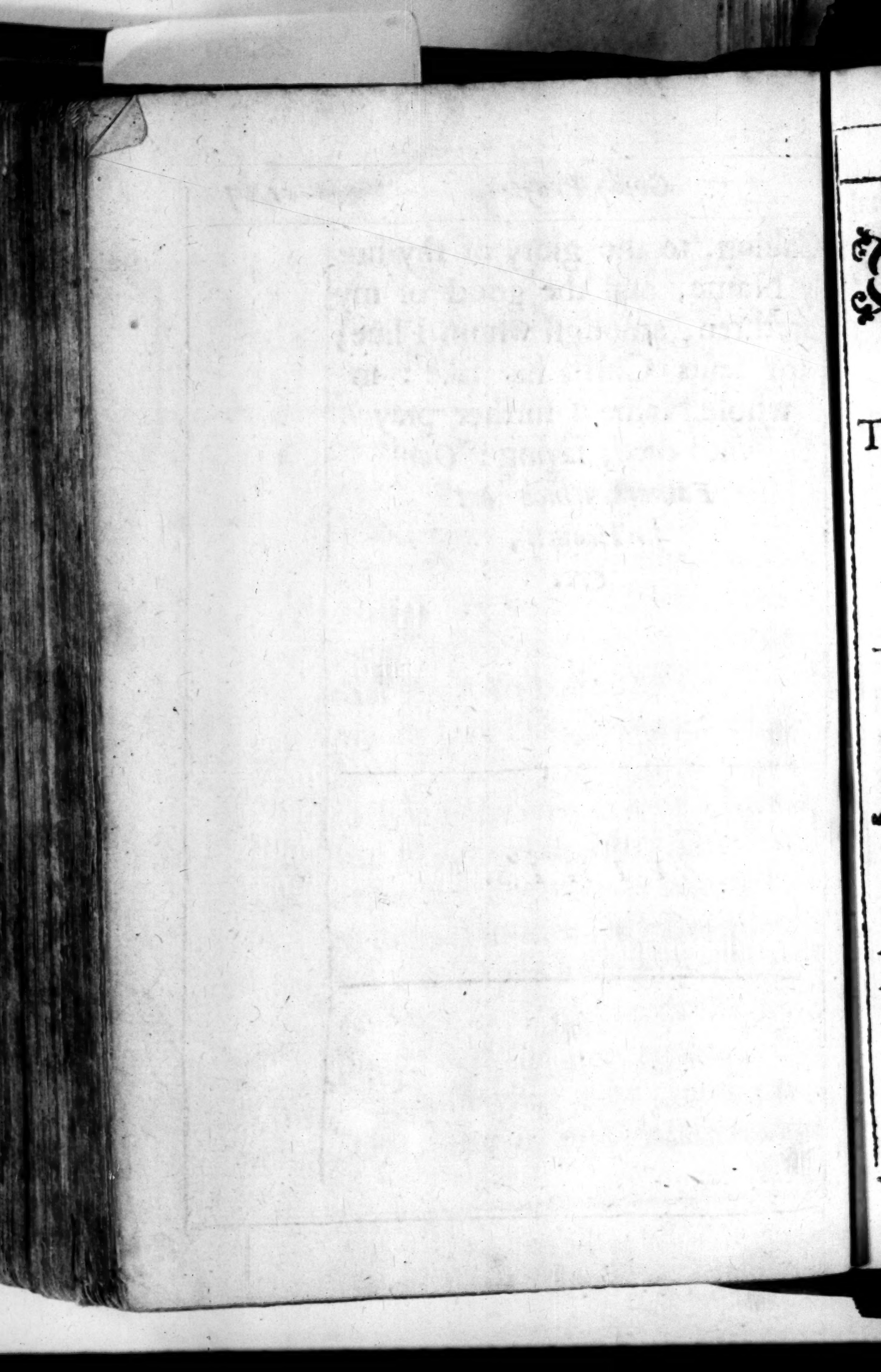
Calling, to the glory of thy ho-  
ly Name, and the good of my  
Brethren, amongst whom I live;  
for Iesus Christ his sake : in  
whose Name I further pray  
vnto thee, saying : *Our*  
*Father which art*  
*in Heauen,*  
*&c.*

---

*F I N I S.*

---







A  
TABLE, DIRECTING  
where to finde the chiefe  
*Matters contayned in  
this Booke.*

A.

**A**ccessse. The godly haue free accessse  
to the King of Heauen when they  
please. *Pag. 322*

*Accomplishment.* Wee must looke as  
well to the accomplishment and end, as the  
beginning of Gods workes. *392*

*Aduersarie.* See *Enemie.*

*Aduersitie.* See *Trouble.*

*Afflictions.* Turne to the good of the godly, 97.

They humble vs for Sinne, 99. Gods Name  
a Sanctuarie for vs in them, 115. The fruits  
of them, 122. They are but short, 190, 196,

355.



## THE TABLE.

355. God hath set a time how long they shal last, 192. which should worke patience in vs, 193. Impatience in them dangerous, 198. We must endure them constantly, 199. Our Nature abhorreth them, 326. They are no testimonies of Gods anger, 334. Comfort against inward affliction, 340. and outward,

341

*Amendment.* The attending of our liues brings endlesse comfort.

131

*Apparrell.* The vanitie of Brauerie, gay Attire, and Apparrell, 78. Fashion followers therein taxed.

80

B.

**B***ackward.* It is dangerous to goe backward in matters of Religion.

204

*Baptisme,* What a solemne Vow we haue made in it, 10. wherein wee are made sworne Seruants of God, 10, 11. And haue receiued Wages aforehand of seruices to bee done, 12. which God will require at our hand.

14

*Beginning.* A godly beginning, without going forward, auayles vs nothing, 202. The end of a Christian better then his beginning.

330

*Beleeue.* The endlesse comfort of those that beleeue in Christ, 131. The separation Christ will make betweene Beleeuers and Vnbelee-

uers,

## T H E T A B L E.

uers, 143. Where a few true Beleeuers are,  
for their sake all the multitude are called Gods  
people. 155

*Blessing.* The way to true blessednesse, 152.  
They are blessed that keepe Gods Comman-  
dements, 224. The godly make least esteeme  
of outward Bleifings. 170

*Body.* See *Preseruation.*

*Braverie.* See *Apparrell.*

### C.

**C**hild of God neuer at one stay. 210

*Christ*, a powerfull Sauour. 56

*Christian.* Different courses of the Christian and  
Worldling, worth noting. 329

*Church.* The Rage of the Churches Enemies  
described, 45. To what the Church may be  
compared, 46. Gods prouidence limitteth  
the time in which it shal suffer, and no longer,  
113. None can hurt it, 159. What the state  
thereof is, 161. Since the Apostles time there  
haue been deceiuers in it, 241. The trouble-  
some estate of the Church causeth mourning  
in the godly. 370

*Cittie.* See *Beleeue.*

*Commandements.* They are blest that keepe Gods  
Commandements. 224

*Come.*



## THE TABLE.

- Come.* The wicked come farre different from the godly. 297
- Comfort.* See *Crosse, Affliction, Temptation, Trouble,* and *Sinne.*
- Confidence.* In our greatest Mutations we must put our confidence in God. 162
- Constancie.* The constancie of Gods Children. 147
- Consideration* so necessarie, that without it no state of our life can be well ordered. 382, 384
- Contempt.* Comfort against contempt of Men. 84, 353
- Conuersation.* In our Christian conuersation there must be a continuall progresse. 247
- Conuersion.* A true signe of conuersion. 256
- Corruption.* See *Flesh.*
- Couetousnesse.* Many walke in the ruggie way of Couetousnesse. 247
- Creator.* Euery Creature in their kind sends vs to the Creator. 239
- Creature.* It is a vaine thing to take pleasure in the Creature. 240
- Crosse.* How a sanctified Crosse is discerned. 96

# T H E T A B L E.

## D.

**D** *Anger* breedeth feare without measure, 23.

*Past* by dangers are to be cald to mind. 44

*Day*, how it should be spent. 320

*Death*. The godly need not feare it, 168. It is a

Victorie, if we suffer for Christ, 396. Life and

it two Twinnes. 397

*Degrees*. See *Psalmes*.

*Deliverance*. Publique Thanksgiuing required

after it, 15. Application of this to our Times,

especially to the Powder-Treason, 16, 17, &c.

In what sort we should be thankfull for De-

liuerance from it, 20, &c. Gods Deliverances

to be remembred, 28. God still deliuers his,

60, 109, 176.

*Depart*. How the wicked depart from God, 233.

*Desire*. Our perfection stands rather in desire,

then deeds, 222. God still giue vs more then

we desire. *ibid.*

*Determination*, an helpe to godly conuersation,

382, 384

*Dispaire*. Wee should not dispaire for our grie-

uous sinnes, and falls. 250

## E.

**E** *Letts*. No elect Child of God can finally pe-

rish, or fall away, 125. We must labour to

be in the number of the Elect. 273

F f

End.



## T H E T A B L E.

*End.* The end of a Christian better then his beginning, 30. See accomplish men.

*Enemies.* We are vnable of our selues to withstand them, 27. The faithfull still preuaile against their enemies, 47. God preserveth him from all enemies, 60. *Dauids* enemies described.

F.

**F***Auth.* Not to trust to that which the eye seeth, but to that which the word offereth and promifeth is a matter of Faith, 157. The nature of Faith.

*Faithfull.* No force can preuaile against them, 58. God hath a double care of them, 186. Their state but weak being left vnto themselves. 228

*Favour.* In what sort we should remember Gods fauour to vs.

*Fall.* The child of God cannot finally fall away, 125. What to bee done in our falls, 249. We must not lye still in them, 250. and must be ware of falling againe.

*Flesh.* There is fleshly corruption in the Christian Militant, but he followes it not, 107. Satans darts may afflict the flesh, but cannot surmount the Spirit, 173. He that walketh after the flesh, encountereth with death.

*Fruits.* See *Heart* and *Tongue*.

*Gentiles.*

23270

## T H E T A B L E.

G.

**G***entiles.* The Gentiles being partakers of the deliuerance from sinne and death do magnifie God for it as well as the Iewes, 295. 296. 299. They and the Iewes are become one Church. 300

*Gifts.* See *Trouble.*

*God.* There is all things in God fit to be in one, on whom we are to place our trust. 140

*Godly.* What the wicked are to the godly, 87. They are esteemed in a miserable case by the wicked, 149. Comfort for them when the wicked esteeme them not, 179. What their state is in this world. 353

*Godlinesse.* True godlinesse endureth great temptations, 96. It is great gaine, 141. We must go on in the waies thereof vnto the end of our liues. 385, 386

*Gospel.* Wee should comfort our selues with the Gospel, when Sathan terrifieth with the law, 292. The inestimable benefit of the Gosp. 302

*Goodnesse.* We must not trust to our owne power and goodnesse. 231

H.

**H***ear.* Who are the good and true of heart, 207. The marke of a sanctified heart, 214.

F f 2

We



## T H E T A B L E.

We must offer the first fruits of our heart to  
God euery morning. 313

*Humilitie.* How humilitie is wrought in the god-  
ly. 71

*Hurt.* No hurt befalls them whom Gods loue. 86

I.

**I**ewes and Gentiles are become one Church. 300

*Ignorance.* Many walke in the blind waies of Ig-  
norance. 243

*Impatience.* See *Affliction.*

*Ioy.* The Ioy of the godly for their deliuerances,  
26. Especially their redemption by Christ Ie-  
sus, 263. 264, &c. The worldling hath no  
true Ioy, 374. The ioy which God hath re-  
serued for vs in heauen, we must not expect to  
haue on earth, 374. Ioy oftentimes faileth the  
most faithfull, 357. The godly haue only true  
Ioy. 365

*Iudgements* Vpon the wicked to be remembred  
and taken heed of, 88. 89. The remembrance  
of them hastens repentance. 92

*Iustification.* How to proue our Iustification. 254

K.

**K**ing. The godly haue free accesse to the King  
of heauen. 322

*Know.*

## THE TABLE.

*Knowledge.* Speculation a naked knowledge without experience and practise. 289

### L.

**L** *Anghter.* See Gospel and Joy.

**L** *Law.* The office of the law of God, 286, 302. Sathan terrifieth with it, 288. An answer fit to be giuen Sathan, when he terrifieth with the Law. 291

*Life.* Our life lies open to Sathans snares, 99. Three profitable helps for a godly life, 381. An exhortation to a godly life, 401. Wee must prepare our selues for the life to come, 377, 387. Life and Death two twins. 397

*Lot.* The lot of the righteous what it signifieth, 182

*Loue.* The vice of selfe-loue hard to be cured, 404

### M.

**M** *An.* There is no cause why we should feare man, 59. Because men cannot hurt vs vnlesse God permit it. 399

*Meanes.* See Salvation.

*Mercy.* God compasseth his with his mercies, 165. What mercies the godly doe chiefly esteeme, 170. Gods mercies is with his Children in the house of death. 160



## THE TABLE.

*Morning.* See *Heart* and *Prayer*.

*Mortall.* Man is vaine and Mortall. 79

*Mourning.* The causes of mourning without vs, 370. and within vs, 371. Hardnesse of heart hinders it in this age, 369. Reasons moouing vs to Mourning, 358. The godly subiect to it in this life, 360. If we mourne not now, we shall not reioyce hereafter, 366. The scoffers of Mourning reprov'd. 366. 367

*Mutations.* See *Confidence*.

### N.

**N** *Ame.* Our onely Sanctuary is in the name of the Lord in all our afflictions, 115. Comfort against such as seeke to take away our good name. 342

*Nets.* See *Snarcs*.

### O.

**O** *Biection.* See *Question*.

*Occasion.* Wee must be carefull to auoid all occasions of doing euill. 249

*Office.* What the intent and office of Gods Law is. 287

### P.

**P** *Enitent.* A true penitent man walkes cleane contrary to his former course. 237

*People*

## THE TABLE.

*People.* See *Believers.*

*Permission.* Without the permission of God, neither the deuill, 398. nor men can hurt vs. 399

*Perils.* See *Danger* and *Snare.*

*Persecutors.* We should not be dismaied though we see the Persecutors come to the end of their enterprises. 390

*Perseuerance.* Arguments to prooue Chrillian perseuerance, 126. Confutation of the Papists in this point, 128. We are constantly to perseuer in a religious course. 202, 252

*Pope.* See *Traditions.*

*Powder.* See *Treason.*

*Prayer.* The Spirit of Grace and Prayer must be ioyned together in the faithfull, 306. The excellency and necessitie of Prayer, 407. &c. We must not bee weary or faint-hearted in Prayer, though God deferre to make vs feeble the fruit of it, 400. Five godly Prayers. 412

*Preseruation.* Wee must remember the manner how God hath preserued vs in body & soule, 34. The end thereof to bee remembered in eight respects. 35: &c.

*Preaching.* Is a great blessing to them that enioy it. 38

*Presence.* See *Trouble.*

*Prexails.* See *Enemies* and *Faithfull.*



## THE TABLE.

*Pride.* Pride an horrible cuill, 70. 71. A proud man his owne punishment, 74. The miserable condition of a proud man, 75. The difference betweene sinnes of pride and infirmity, 77. Women exhorted to shun it. 81

*Professors.* Cold professors reprov'd. 321

*Promise.* We ought to be mindfull and credulous of Gods promises. 41, &c.

*Psalmes.* The Booke of Psalmes are an Epitome of the Bible, 1. VVherefore these three expounded in this Booke are called Psalmes of Degrees, 2. They are excellent Platformes of Prayer and Thanksgiuing, 3. The Argument of the 124. Psalme, 4. The Argument of the 125. Psalme, 133. The Argument of the 126. Psalme. 258

### 2.

**Q***uestion.* Three obiections or questions answered. First, what the reason is why the godly are neuer ouerthrowne, 50. Secondly, how it can be proued they still overcome, seeing they are often put to death by their persecutors, 53. &c. The third, whether one that is elected may liue as he list. 275

*Rage.*

## THE TABLE.

R.

**R** *Age.* See *Church.*

*Reason.* Many walke crooked waies of humane reason. 245

*Redemption.* The reprobate hath no part, in redemption, 270. VVe must glorifie God continually for our redemption. 276. The Meditation of our redemption is necessary in many respects, 277. &c. VVe must pray for our Redemption. 306

*Religion.* It is not in vaine to be religious, 150. A true triall of Religion. 25

*Repentance.* Remembrance of Gods iudgements on others, hastens it, 92. As sinne is a falling, so repentance is a rising, 234. Repentance is a first death, a first resurrection, and first ascension, 235. It is a worke of diuine power, 236. It is no lesse miraculous then the raising of the dead. 236

*Remolt.* See *Backward.*

S.

**S** *Alvation.* The means apointed to attain saluation, must be vsed of those that expect it. 129, 243, 275. Mens folly herein. 380

*Sathan.* The prerogative of Sathan, 309. Hee hath no power ouer vs but what God permits. 398

*Saviour*



## THE TABLE.

*Saujour.* See *Christ*.

*Seruice.* Seruice to God and Sinne diuersly performed by the godly, 108. It is not in vaine to serue the Lord. 150

*Sinne.* Comfort for sinning after Repentance, 205. It is dangerous to liue in knowne finnes, 217. Comfort for such as are grieued for their finnes, 219. Seruice to Sinne and God diuersly performed by the godly, 108. In temptations to sinne, what we must doe, 123. A purpose not to sinne, the marke of a sanctified heart, 214. The secure sinner, the greatest sinner, 232. There is no rest for a sinner, till hee returne to God, 239. We are to shun occasions of sinne, 249. We should not despaire for our sinne, 250. We must beware of falling into sinne againe, 251. Our manyfold finnes are causes of inward mourning. 371

*Soule.* See *Preseruation*.

*Snare.* The perils of the godly compared to a Snare, 94. Our life lyes open to Sathans Snares, from which God deliues vs, 99. and from the Snares of the vngodly. 109

*Speculation.* See *Knowledge*.

*Spirit.* To the godly the Spirit of God is a Seale and Signet, shewing they belong to God, 103.

## THE TABLE.

103. The wicked doe not receiue the fruits of the Spirit, *ibid.* Why the Lord in this life giues vs the first fruits of the Spirit, and not the principall, 104. Sathans darts may afflict the Flesh, but cannot surmount the Spirit, 173. The state of those that haue receiued the first fruits of the Spirit, 306. The testimonie of it is not alwayes receiued in a like measure. 311

*Suffering.* Three things required, to make our suffering a suffering with Christ. 338

*Superstition.* Many walke in the crosse wayes of superstition. 244

*Supplication* an helpe to godly conuersation. 382, 384

### T.

**T***eares.* God is (though men are not) moued to mercy by teares. 354

*Temptations* are Sathans snares, laid to intrap vs, 95. The godly endures great temptations, 96. Comfort against Sathans temptations, 165. Neither inward nor outward temptations can hurt the godly, 166. God delivers them from all temptations, 183, 184. yet they are subiect to many, 324. which cause in them inward mourning, 372. Wee must pray to God to helpe vs in them, 373. the fruits of them,



## THE TABLE.

them, 375, 376. they last but a little time.

355

*Thanksgiving.* Publique thanksgiving after deliuerance required, 15. Application of it to the Gun-powder Treason, 16, 17. In what sort wee should be thankefull for our deliuerance from that Treason, 20. A godly prayer or thanksgiving for our deliuerie from it. 412

*Time.* How time passes away, 318. Time a most precious Iewell, 319. How the time of the day should be spent.

320

*Tongue.* Miserable are those that bend their tongues against the godly, 348. See *Heart*.

*Traditions.* The traditions of the Pope are burthens to mens Consciences.

301

*Treason.* See *Deliverance* and *Thanksgiving*.

*Triall.* Christs Members, militant and triumphant, not to be tryed by one Rule.

106

*Troubles.* The best triall of Religion, 25. God deliuers his from all troubles, 60, 111. The godly glory in them, 65. God the best helpe, and first to be sought to in them, 65, 66. We see three things in them, better then in prosperitie, 98. God deliuers his out of them by his presence, 113. and God preserues vs in them, 196. The remembrance of Gods gifts a great comfort in them.

269

*Trust.*

## T H E T A B L E.

*Trust.* In God are all things fit to be in one, on whom we are to place our trust, 140. The happinesse of such as trust in God, 136. To trust in him, is the greatest service we can doe him, 145. He compasseth such as trust in him in all their troubles. 165

*Truth.* Some walke in the detestable and damnable wayes of wilfull spurning against the truth. 246

V.

**V***igilancie.* Gods vigilancie ouer his. 172  
*Vngodly.* The state of the vngodly accursed. 153

*Vnmercifull.* God preserues his from being hurt of the vnmercifull. 166

*Voluptuousnesse.* Many walke in the filthie myrie wayes of voluptuousnesse, &c. 246

*Vowes.* Solemne Vowes a Christian dutie. 8

W.

**W***ayes.* Many by-ways beaten by many, 243, We must be carefull we keepe the right way. 378, 385

*Wants.* Gods children should not be discouraged with the sense and feeling of their owne wants, 100. No comfort belongs to the wicked in the feeling of their wants. 101

*Welfare.*



## T H E T A B L E.

*Welfare.* Gods providence the cause of our welfare. 39, 399

*Wicked.* What the wicked are to the godly, 87.  
Gods Judgements on the wicked to be remembered and taken heed of. 88, 89

*Women.* See *Pride.*

*Word.* They are happy that delight in Gods Word. 388

*Worker.* See *Accomplishment.*

*Worldling.* Different courses of the Christian and Worldling worth noting. 329

*Wrath.* What wee are to doe in temptations of Gods wrath. 123

### F I N I S.

#### *Faults escaped in Printing.*

Page 26. line 20, read had. p. 45. l. 14. r. can. p. 193. l. 9.  
r. or. v. 206. l. 1. r. all the dayes of Iehoiada. p. 258. l. 10.  
r. temple. p. 283. l. 15. r. fowe. p. 314. l. 4. r. prayer. p. 325.  
l. 7. r. is. p. 347. l. 15. r. purpose.

